

9-15-1981

## Herald of Holiness Volume 70 Number 18 (1981)

W. E. McCumber (Editor)  
*Nazarene Publishing House*

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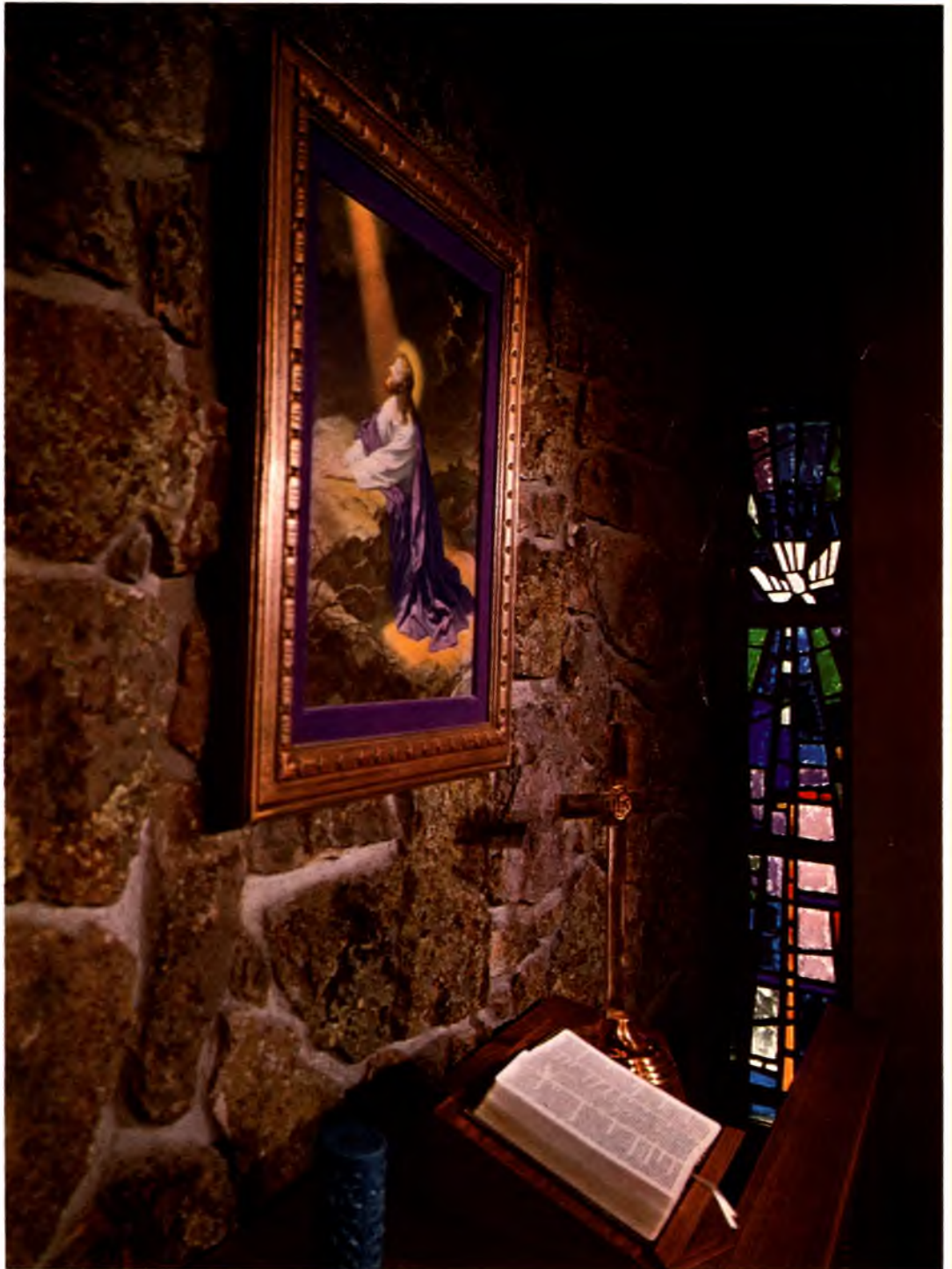
### Recommended Citation

McCumber, W. E. (Editor), "Herald of Holiness Volume 70 Number 18 (1981)" (1981). *Herald of Holiness/Holiness Today*. 313.  
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# HERALD *of* HOLINESS

CHURCH OF THE NAZARENE / SEPTEMBER 15, 1981



NAZARENE  
BIBLE  
COLLEGE  
OFFERING  
OCTOBER 11

## AN EDITORIAL

**A** YOUNG Christian, troubled by the many translations of the Bible now flooding the market, wrote and asked, "Tell me, which Bible is the inerrant and infallible Word of God in which I can put all my trust and faith?"

It was a sincere but misguided question. Perhaps you would be interested in my response.

The inerrant and infallible Word, I explained, is found in any honest and scholarly translation which attempts to give the true sense of the original authors of the Old and New Testaments. The inspiration we ascribe to the Bible attaches, not to its every word, but to the truth it proclaims.

Our Nazarene article reads: "We believe in the plenary [full] inspiration of the Holy Scriptures, by which we understand the sixty-six books of the Old and New Testaments, given by divine inspiration, *inerrantly revealing the will of God concerning us in all things necessary to our salvation*, so that whatever is not contained therein is not to be enjoined as an article of faith" (Article IV, ¶ 5).

Furthermore, thanks to the labors of scholars we have an utterly trustworthy text in the original languages of Holy Scripture. Although some differences remain as to the authenticity of certain words, verses, and a few passages, not a single truth concerning God, Christ, or salvation is in the slightest degree affected.

So while we do not possess the original autographs of Scripture, the labors of faithful scholars have produced an authentic and trustworthy text the most radical critics cannot assail.

"What is the infallibility we claim for the Bible?" asks Naza-

rene theologian A. M. Hills. "It is infallible as regards the purpose for which it was written. It is infallible as a revelation of God's saving love in Christ to a wicked world. It infallibly guides all honest, willing, and seeking souls, to Christ, to holiness, and to heaven."\* The same Spirit who inspired the authors of Scripture illuminates and guides those who read saying, "Speak, Lord, for thy servant heareth."

"The letter kills, but the Spirit gives life" (2 Corinthians 3:6, NKJV). To attach our faith to the letter of Scripture may result in substituting the written word for Christ the living Word. The infallible Word of God in whom I put my trust for salvation is Christ, and Christ alone—the Christ revealed in Holy Scripture as the Word become flesh and made sin for us that we might become the righteousness of God in Him.

Through hearing God's Word in Scripture I have come to know this Christ, who now by the Spirit dwells within my heart. The "mystery" hidden from past generations but now made manifest in the Church is "Christ in you, the hope of glory" (see Colossians 1:25-27).

What is hidden in the Old Testament is revealed in the New. "Christ is King of Scripture" (Luther). *Christ as revealed in Scrip-*

*ture is the infallible Word of God in whom I put all my trust and faith.*

"Spiritual men and women—those filled with the Holy Spirit," writes Dr. H. Orton Wiley, "are not unduly concerned with either higher or lower criticism. They do not rest merely in the letter which must be defended by argument. They have a broader and more substantial basis for their faith. It rests in the risen Lord, the glorified Christ. They know the Bible is true, not primarily through the efforts of the apologists, but because they are acquainted with its Author. The Spirit which inspired the Word dwells within them and witnesses to its truth."\*\*

I do not look for perfection in any human translation of the Bible; rather I pray that the Holy Spirit will open my mind and heart and reveal God's saving truth to me as I read my Testament in Greek, Spanish, French, or English; in the King James Version, the *New English Bible*, the *Revised Standard Version*, the *Jerusalem Bible*, the *New American Standard Bible*, the *New International Version*, or whatever. "The letter kills, but the Spirit gives life." □

\*A. M. Hills, *Fundamental Christian Theology* (Pasadena: C. J. Kinne, 1931), 1:134.

\*\*H. Orton Wiley, *Christian Theology* (Kansas City: Beacon Hill Press of Kansas City, 1963), 1:143.

## THE INERRANT AND INFALLIBLE WORD OF GOD

"CHRIST AS REVEALED  
IN SCRIPTURE IS THE  
INFALLIBLE WORD OF GOD . . ."



by General Superintendent William M. Greathouse





# THEY COME TO GO!

by L. S. OLIVER

**T**HEY COME FROM MANY AREAS and from differing cultural backgrounds to prepare for ministry at Nazarene Bible College in Colorado Springs. They come from the Republic of South Africa, Swaziland, Zimbabwe, Argentina, Bahamas, Belize, Colombia, Guatemala, Haiti, Ireland, Jamaica, Puerto Rico, Samoa, and Syria.

They go to serve their own people: Petros Pato, principal of the Bible College in Siteki, Swaziland; Tony Whitall, planting a new church in Cape Town, Africa; Oliver Ottley from Belize, representing the Latin American and Caribbean Region on the General Board of the church; Suplice Cherefant, pastor and professor in Nazarene Bible College, Haiti; Abraham Santa, pastor, Puerto Rico; Filipo Robertson, pastor, part-time professor at Nazarene Bible College, Samoa; Bassam Chedid from Syria, Associate pastor for Arabic ministries, First Church, San Francisco.

Continuing with their education at one of our Nazarene liberal arts colleges, Nazarene Theological Seminary, or Nazarene Bible College are: Noel Alexander, Africa; Mario Zani, Argentina; Frelon Cox, Bahamas; Christian Sarmiento, Colombia; Edgar Rolando Gonzalez, Guatemala; Ian Fitzpatrick, Ireland; and Keith Farqueson, Jamaica.

NBC graduates have served the church around the world: Errol Boyles, pharmacist in Raleigh Fitkin

Memorial Hospital in Manzini, Africa; Donald and Mary Lou Walker, New Guinea; the Ed Archers, New Zealand; Dwain and Rosalee Zimmerman, Peru; the Russ Colletts, Africa; Wesley and Aletha Harris, Bolivia; the David Bentleys and Glen Thompsons, Australia; and George and Margaret Hurst, Africa.

At one time or another, students have come to study at Nazarene Bible College from every state in the Union, including Alaska and Hawaii. They have gone to serve the church in full-time ministry. Eleven graduating classes have produced more than 1,000 ministers. Some are evangelists. Some are pastoring strong churches and filling responsible district positions. Many are busily engaged in planting new churches. Still others are effectively ministering in the small, needy, and difficult places.

The commitment demonstrated by NBC students in answering God's call to ministry is almost unbelievable. The average student is 31 years of age and the head of a family of four. He has sold a home and possibly a business to travel many hundreds, or thousands, of miles away from friends and relatives.

## NAZARENE BIBLE COLLEGE OFFERING Sunday, October 11, 1981

He is endeavoring to find a new job and to establish a new home in entirely new surroundings. He faces the uncertainty of his ability to handle strenuous studies at the college level. He is motivated by the burning awareness that he is *a man called of God!*

His commitment to the church that has produced him *must be matched* by a continuing commitment on the part of that church. Each of us will have an opportunity to demonstrate this dedication to the training of these worthy men and women by participating in the ANNUAL BIBLE COLLEGE OFFERING on Sunday, October 11.

Your offering will help them to *come to study* so that they might *go to serve*. □

L. S. OLIVER is president of Nazarene Bible College in Colorado Springs, Colorado.



# HERALD of HOLINESS

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**Cover Photo:** NBC Prayer Chapel

Volume 70, Number 18 **September 15, 1981** Whole Number 3334

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HERALD OF HOLINESS (USPS 241-440) is published semi-monthly by the NAZARENE PUBLISHING HOUSE, 2923 TROOST AVE., KANSAS CITY, MO 64109. Editorial Office at 6401 The Paseo, Kansas City, MO 64131. Address all correspondence concerning subscriptions to Nazarene Publishing House, P.O. Box 527, Kansas City, MO 64141. **CHANGE OF ADDRESS:** Send us your new address, including ZIP code, as well as your old address, and enclose a label from a recent copy. **SUBSCRIPTION PRICE:** \$5.00 per year. Second-class postage paid at Kansas City, Mo. Litho in U.S.A.

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Letters for this column must be brief and in good taste. Unsigned letters will not be used, but names will be withheld upon request. Address your letter to Editor, "Herald of Holiness," 6401 The Paseo, Kansas City, MO 64131.

### DITTIES DEPLORED

I have just reread the article "Are we Singing Our Faith" in the March 1 issue, motivated to do so by the two letters by readers in the June 15 issue. I'm glad there are others who agree with me. I'm not educated in music; but I love good music. I love the good songs with deep meaning. On the other hand I deplore the silly, shallow ditties we sometimes hear in our church services.

*Sarah E. Caine  
Riverside, California*

### QUALITY TIME

After reading the article "He'll Be Too Busy Working to Go," I would like to make the following comment. Although spending

time with your child is important, what you do with that time is *very* important. Do you watch TV together, or go out and pitch ball? Or what about taking a walk together?

Yes, going to church with them is good but not enough. Once at church they go to their Sunday School class and you yours. More than likely during services they will sit with their young friends. What about a family Bible study?

A friend recently told me he felt guilty for being 200 miles away from his eight-year-old daughter whose mother he had divorced. I told him to make sure that she knows that he's there because he cares for and loves her, not because he feels it's a duty. Make

sure they know how much you care.

*Nancy Johnson  
Dyersburg, Tennessee*

### PLEA FOR SPONTANEITY

While I agreed with much that was said in this article ("When You Testify," June 15, 1981), I believe we cannot, nor should we, always "plan our testimony." I believe that what is lacking in most testimonies is not planning but spirituality. Some of the most meaningful and convicting testimonies I've ever heard were those given spontaneously: radiant Christians whose love for the Lord was bubbling over; those with tear-stained faces, voices hardly

*(Continued on page 20)*

# the POWER + that CONQUERS

by BETH ATWOOD

**T**HE POWER of the Christian faith lies not in its intellectual or physical strength. It flourishes not by force or fear, but through a gentle, selfless love.

At the time of the birth of Jesus Christ, the whole known world—from the emerald islands of Britain to the exotic borders of India, from the splendor of Egypt to the steppes of Russia—was filled with cruelty, greed, hatred, and suffering. Simple love and compassion were virtually unknown emotions to the inhabitants of that day. Craftiness was thought to be the surest guide to survival. Nevertheless, a new breeze was beginning to blow upon both the brutal and the beaten. The warmth of a new Sun was spreading light into both humble and haughty hearts. The sweet promise of the prophet Malachi was coming to fruition: “But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth as calves of the stall” (Malachi 4:2).

The followers of Jesus had some brilliant thinkers like Paul and some zealots like Peter, but their power was found in a subtler source than intelligence or determination. The love of God running through the Old Testament like a golden stream pours into the New Testament as a mighty river, a flood harnessed to bless a hopeless, helpless human race.

The superiority of this simple plan seemed foolishness to the learned and weakness to the strong, and it appeared doomed to instant failure. But some souls inspired by the Holy Spirit glimpsed the reality of this divine truth and forsook the temporal to gain a greater goal. None of the disciples of this gentle philosophy could have imagined its impact on future generations. Schools, hospitals, missions, and charities flowered from the love that was expressed at Calvary, and changed the hearts of men.

The followers of Christ were not soldiers bent on earthly conquests or interested in material gain, but children of God pursuing a spiritual Kingdom. Their goal was to serve their Lord in peace and without malice toward others. The reward that would crown

their labors would not be found in this world, but in an eternal Kingdom beyond the door of death.

Their faith may have seemed inferior to the educated thinker or crafty barbarian whom they tried to convert to their God. They were defeated many times by the standards that measure human achievements. But were they ever really vanquished? Did they not win the greatest victories when the battle grew intense? They preferred to die, and win as a witness for a hope that was certain, than to cause another to stumble or miss the way God's

hand had traced for his life.

Christians dying in agony on Roman crosses, fed to beasts, and burned as torches, served to influence others in their quest for the real meaning of life. They revealed a love that was stronger than any other force on earth. It conquered even death. Christ had liberated them not to the temporal, but to things eternal.

The converts of the Nazarene did not recklessly pursue death. Rather than confront their antagonists in open conflict they preferred—like Paul and Silas in prison—to let the heathen vent his rage, then trust in God and wait for His plan to unfold before them.

Thus the faithful moved cautiously, relentlessly. The young Church won its victories slowly, but it could not be stopped. The words of Jesus rang the victor's note for His Church: “The gates of hell shall not prevail against it” (Matthew 16:18).

By the first century after the Lord's earthly life, the gospel had been carried to most of the known world. The message of love and forgiveness was bringing light and life to those in great darkness. Hope blossomed forth in kingly hall and humble hovel.

There is no mystery as to the value of the gospel of love and redemption. It transforms the lives of men, and changes the destinies of nations. Holy love is the driving force within the Christian faith. In the age of industrial giants, international intrigue, and atomic might, it will still be the meek who inherit the earth.

When the love of Christ consumes the life, it is His image that is mirrored by the soul—and the spirit possesses the power that conquers all. □

Vernon Sigi

BETH ATWOOD is a free-lance writer living in West Milton, Ohio.



# SANCTIFICATION IS FOR WHOSOEVER WILL

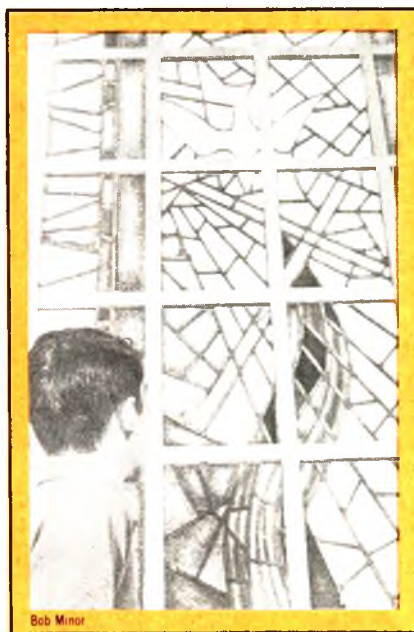
by JOHN W. MAY

**W**HEN the Holy Spirit came on the people of Ephesus in His sanctifying power, it indicated that the experience was for "whosoever will" among believers. The New Testament presents the Good News of salvation as universally available. Ephesians particularly presents the Holy Spirit to all believers who will receive Him. God not only opened the doors to all, but gave us a special missionary in the person of St. Paul.

"Whosoever will" is a basic operating principle of initial sanctification, or the new birth. It is true also in the matter of believers being sanctified wholly.

It was Jesus who identified the Holy Spirit as the "promise of the Father" (Luke 24:49). He wrote a blank check which was cashed for the disciples on the Day of Pentecost, and for the Ephesians in Acts 19 in a holiness revival under evangelist Paul. In our day this occurs when believers experience His cleansing indwelling.

God always keeps His promise, and His fidelity guarantees the fulfillment of this one. What He says



erence to when he asked the Ephesians, "Have ye received the Holy Ghost since ye believed?" (Acts 19:2). Marvin Vincent interprets this to mean He who was announced by promise.

The Promise of the Father is the grand possession of all believers and in turn they are magnificently possessed by Him. The Holy Spirit,

whose character is holy, makes believers holy.

According to St. Paul, believers are "sealed" by the Spirit (Ephesians 1:13). This is called God's "stamp of ownership" (TEV). It is the witness of the Spirit.

The sealing is for all believers, a direct revelation or personal communication from God. It is not merely a cessation of struggle with doubt. It is not merely coming to the end of oneself in entire consecration. It is not merely a blind-faith acceptance of truth. It is God personally placing His stamp of approval and ownership on a believer who has gone out of the business of directing his life and has come under new management. It is true that doubt must be dealt with, a complete consecration attained, and faith activated, but these contribute to the sealing and are not the crisis itself, which is a divine act.

Preparatory steps must be taken prior to being sealed by the Spirit. Human barriers to the blessing must be removed, walls of separation must be torn down, and the will must be bent to God's will. Sanctification is not only the will of God, it is also the will of man as far as believers are concerned, even though they may cry like the distraught father of a possessed child, "Lord, I believe; help thou my unbelief" (Mark 9:24).

When a seeker after sanctification has done all he knows to do, God will either put His stamp of ownership on him, or tell him the reason why He will not.

## NAZARENE BIBLE COLLEGE OFFERING Sunday, October 11, 1981

He will do; what He proposes, His mighty power accomplishes.

Paul calls the Holy Spirit the "Spirit of promise." He is the One Jesus referred to when He promised "another Comforter," and the One He directed His disciples to tarry for. He is the One Paul had ref-

*JOHN W. MAY is superintendent of the Eastern Kentucky District and lives in Mount Sterling, Kentucky.*

The seal is a divine declaration to the individual, to the world, and to the devil that the sealed one is the property of God.

Paul also refers to the Holy Spirit as God's pledge. He is the "earnest of our inheritance" (Ephesians 1:14). He is the grand deposit of God guaranteeing beyond doubt that all believers shall receive the inheritance God has promised.

This does not mean a partial gift; the Holy Spirit comes in His fullness. With this divine infilling God guarantees our inheritance until He is done with us on earth. Neither the new birth nor entire sanctification can be construed as partial experiences; they are complete crises in the hearts and lives of the people of God. Gradualism of experience is contrary to

God's dealing with man. Growth in grace occurs *after* grace has come into the life. The people of Israel could not possess Canaan until they were first *in* the land. Sanctification is first of all a crisis, an accomplished work, an act of God.

There are then giants to be conquered, and walls to come down, but the enabling power is available until the "redemption of the purchased possession" (Ephesians 1:14). John Wesley's *Notes* puts it, "Till the Church, which He has purchased with His own blood, shall be fully delivered from all sin and sorrow, and advanced to everlasting glory."

God's promise, power, and pledge in the experience of sanctification as a second work of grace is available to any believer anywhere who will personally claim it.

□

# THE INFLUENCE OF FINE ARTS

by MYRON L. TWEED

**W**HATEVER outside influences affect the growth and development of a child, the home can be a dominant factor in shaping his character. The home can set the tone of his existence.

Christianity brings a rich religious heritage to the family, and can be appreciated through works of art, performances of music, and collections of literary masterpieces. These can be brought into the home in many ways.

Collect quality art works, obtain books on art appreciation, learn styles of painting, colors, and impressions. Purchase paintings of quality at art collectors' sales.

Build a music collection, and create a relaxed, warm atmosphere in the home by playing selections of the master composers. Create a congenial atmosphere and yours will be a home where children find security.

Motivate an interest in sacred music literature, enabling children to learn Christian doctrine by hearing the gospel in song. Become familiar with the great hymns by having "sing-alongs" in the home. Encourage an interest in musical careers if talent warrants this consideration.

Build a library of books for children as well as adults. Use the public library and let children check



Max Tharpe

out books. Create good habits in reading by setting an example, also by reading to them. Supervise the television and limit the watching time. Suggest good programs.

The Christian family should cultivate an appreciation of each other. In this small community, forgiveness, generosity, sacrifice, and integrity are practiced daily. Christian charity has a favorable climate in which to grow.

□

MYRON L. TWEED is a professor of music at Point Loma College in San Diego, California.





# A GOOD HALF-GUINEA'S WORTH

by HERBERT McGONIGLE

**B**EHIND JOHN WESLEY'S Chapel in City Road, London, is the earliest Methodist cemetery, where John Wesley himself is buried and also many of his preachers. One tombstone is of particular interest; that commemorating the life and ministry of one of Methodism's greatest saints and scholars, Adam Clarke. The inscription originally read: "In giving light to others I was myself consumed," underneath a chiseled representation of a candle burning at both ends. What a fitting memorial it is! For 50 years, as a Wesleyan preacher, Adam Clarke brought gospel light and salvation to thousands—and has continued to spread the light ever since through his *Bible Commentary*. Clarke was a Wesleyan preacher, writer, missionary, revivalist, scholar of renown and Bible commentator.

He was born in the county of Londonderry, North Ireland, in 1760, converted in 1779, and became a Wesleyan preacher in 1782. For the next 50 years he studied, wrote, preached, and evangelised with amazing success. He was three times elected president of the English Methodist Conference and four times of the Irish Methodist Conference, honoured by Aberdeen University with a Doctor of Laws degree, a member of five of the most learned societies of his day and had a good, working knowledge of at least 10 languages, ancient and modern! But it is as a biblical commentator that Adam Clarke will always be remembered. He spent almost 30 years on his *Commentary* while serving as a full-time Wesleyan itinerant preacher. The *Commentary*, originally an eight-volume work, is a treasury of biblical, classical,

grammatical, and scientific learning, but it was as a master of languages that Clarke excelled. How this love for language study, especially biblical Hebrew, began, is a fascinating story of stewardship, and Clarke himself has left us the details.

In 1782 he left home to attend John Wesley's school in Kingswood, Bristol, England. He remained in the school only five weeks before John Wesley appointed him to his first preaching circuit, but an event occurred in those five weeks that was to have a profound effect on his whole life and ministry. He tells how he worked in the school garden for exercise and one day he dug up a gold coin, a half-guinea. He gave it to the headmaster, Mr. Simpson, but he refused it, saying it wasn't his. He asked Adam to keep it until enquiry was made. The next day Adam

## CANADIAN THANKSGIVING OFFERING

OCTOBER 11, 1981

The firstfruits of our  
worldwide offering for missions.

HERBERT McGONIGLE, an elder in the church, is on the faculty of British Isles Nazarene College in Manchester, England.

heard that the English teacher, Mr. Cornelius Bayley, had lost a half-guinea, so he gave the coin to him. But that was not the end of the incident. Three days later Mr. Bayley returned the half-guinea to Adam, saying that although he had indeed lost such a coin, he could not be sure it was this one and so he could not conscientiously keep it. When Adam protested, Mr. Bayley was adamant: "I will not keep it," he said. "I have been uneasy in my mind since I took it." Neither would Mr. Simpson take it and thus young Adam Clarke suddenly found himself comparatively rich. He had arrived in Bristol almost penniless and now he owned half a guinea, more money than he had ever had, and the equivalent of more than a month's wages in 1782.

What Adam Clarke did with that half-guinea was to prove momentous. He could justifiably have spent it on food and clothing, for the main reason for his short stay in the school was the Spartan conditions. Because of some confusion, the school was not expecting him and his arrival was less than welcome. His room was cold and the food very meagre, yet it was not on such necessities that the money was spent. Mr. Bayley was about to publish a Hebrew Grammar, and Adam paid more than half the money to buy a copy. What a decision that proved to be!

He began at once to teach himself Hebrew and from that simple beginning, his immense accumulation of biblical learning developed. Having mastered Hebrew, he began regularly to read the Hebrew Bible, wrote some short explanatory notes on various passages, and out of that eventually came his lifetime's greatest achievement—his *Commentary on the Old and New Testaments*.

Recalling the incident of the half-guinea shortly before his death in 1832, Clarke wrote: "I purchased Mr. Bayley's Hebrew Grammar by which work I acquired a satisfactory knowledge of that language, which ultimately led me to read over the Hebrew Bible. Had I not got that Grammar, I probably should never have turned my mind to Hebrew learning and most certainly had never written a Commentary on Divine Revelation. Behold how great a matter a little fire kindleth!"

For 150 years Adam Clarke's *Commentary* has held its place among the foremost of evangelical and holiness commentaries on the Bible. As the work of one man, who never had an hour's secretarial or other help, it represents 30 years of devoted scholarship and diligent research and writing. Reading it today, it still yields its breadth and depth of scholarship and its richness of exposition and devotion. Even that redoubtable Calvinist, C. H. Spurgeon, in probably the only compliment he ever paid to an Arminian, wrote of the *Commentary*:

"If you have a copy of Adam Clarke, you will derive immense advantage from it. I do not wonder that Adam Clarke still stands, notwithstanding his peculiarities, a prince among commentators." And it all began with his chance finding of a half-guinea! How wisely he spent it and what an investment it proved to be. Surely a good half-guinea's worth! □



H. Armstrong Roberts

## Divine Symbols

*I will take it as a symbol,  
This broken bread of mine,  
A symbol of Christ's broken heart,  
His blessed heart divine;  
A symbol of His broken hands  
They pierced upon the tree;  
A symbol of his nail-torn feet,  
All broken there for me.*

*With human hands I hold this cup,  
Unworthy though I be  
To take this symbol of His blood  
He freely gave for me;  
The blood that stained His holy brow  
Where cruel thorns were pressed;  
The blood that streaked His gentle face  
And dripped upon His breast.*

*These blessed elements we take  
Because He gave His all  
In sacrifice upon the Cross;  
For us He drank the gall.  
Until He comes again for us,  
We'll do just as He said;  
In mem'ry of His holy death  
We'll take this cup and bread.*

—LEAH WHITCANACK SMITH  
Nashville, Tennessee



**I**N HIS TEACHING PARABLES, Jesus often compared two people to show from human experience the difference between good and evil, truth and error, wisdom and folly, love and selfishness, faith and presumption. People and parables came from the lips of Jesus two by two, making people think for themselves and compelling them to be like one and unlike another. His picture stories were “identi-kits,” causing the likely and unlikely to ask, “Is this my portrait?”

The outward differences were small in some cases, while in others two people and two ways were poles apart. But always the condition of the heart before God, and the attitude toward others, caused Jesus to commend or condemn. The prodigal and elder brother, Dives and Lazarus, sandman and rockman, Simon the Pharisee and a weeping woman, and the incomparable picture of two men engaged in prayer at the Temple were comparisons eternally illuminating.

Within the compass of five verses in Luke 18:9-14, the hearts of men everywhere are captured in the comparison of Pharisee and publican. The one stretched out his hands in the holy place, but was imprisoned within a proud heart; the other bowed in the court of the Gentiles, clasped his hands, yet his prayer opened heaven. Rightly, the student of the Book felt he had much to thank God for, and went to the right place, his church. His tragedy was that gratitude became a cause for undue pride instead of due humility.

*ALBERT J. LOWN is an evangelist from Keighley, Yorkshire, England, and is a frequent contributor to religious periodicals.*

The publican, more familiar with custom house ledger than sacred scroll, was conscious of one deep desire, a need of divine mercy and grace. The one felt he was so “good” that it was right to pray; the other, that he was so bad it was almost presumption to pray. But both prayed; for if we are not drawn to pray by our privileges, we shall be driven to pray by our pollution. No human heart can abide permanently without prayer.

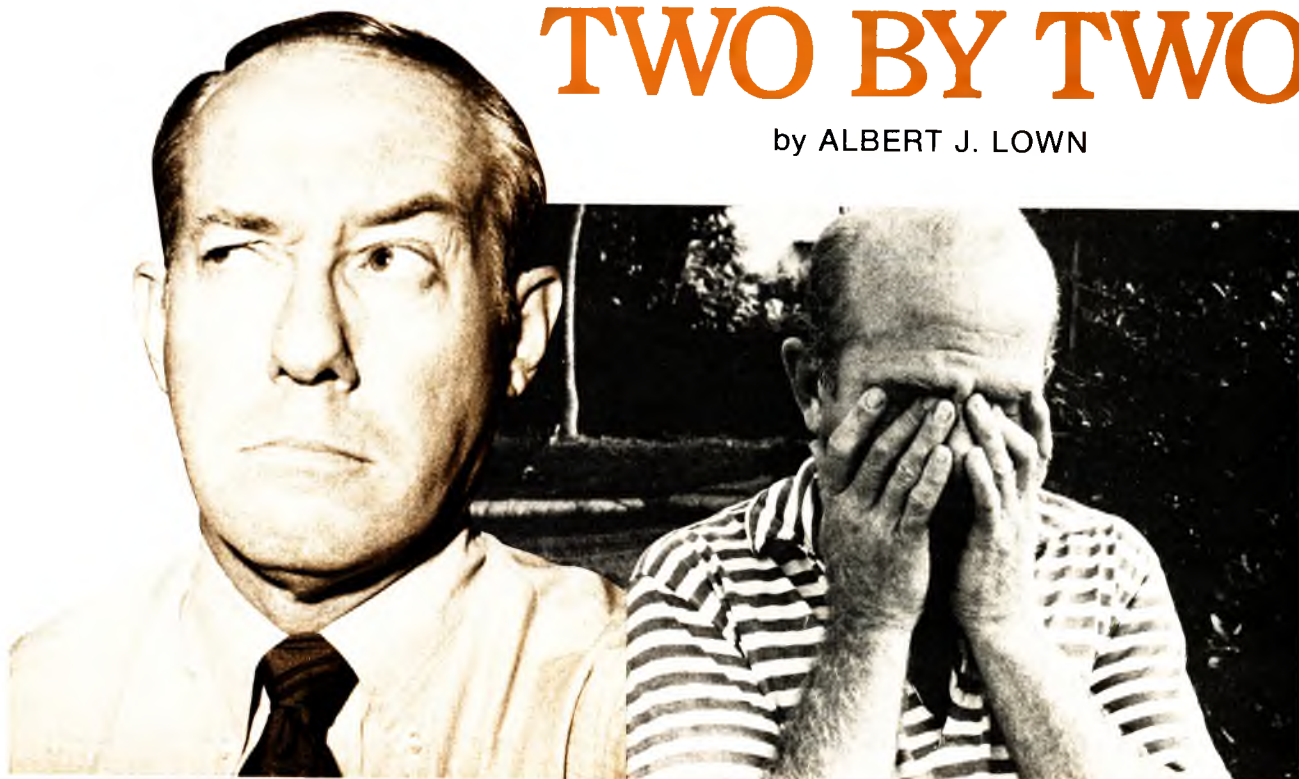
The man who stood with raised hands and uplifted face had religious qualities of which he could legitimately be proud. He had mastered his body by fasting, was methodical and meticulous in giving, and was not as others in shady dealings and unclean habits. Jesus did not decry the good things in the life of this man, yet the parable leaves him condemned and unjustified before God on three counts.

His faith was misplaced, for he trusted in himself that he was righteous, a sandy foundation indeed. Self-confidence was carried to an extreme that left no place for saving faith and a righteousness exceeding his own. His conscience was misguided, for he was obsessed with his own limited virtues, despised others, and with a loveless, joyless religion boasted of the gulf between himself and the less privileged. He majored upon negatives, leaving no room in a proud, blinded soul for repentance. Wrapped up in himself, his life made a very small parcel in the balances of God.

Without customary or emotional lifting of the hands, or even of the eyes, the publican “drew near” with a broken and contrite heart. His seven-word prayer was bereft of comparison or excuse. He labelled himself correctly—a sinner; located his problem correctly—within his own breast; and labelled

# TWO BY TWO

by ALBERT J. LOWN



Ed Cairn

Wallowich



God correctly as the merciful God, pardoner and friend of sinners. "I tell you," said Jesus, in a comforting and chilling punchline, "this man went down to his house justified rather than the other."

There are shorter prayers in the Bible, but none are more encouraging and inviting to those on the fringe of church life with deep spiritual need, for "the only fitness He requireth is to feel your need of Him." No parable places both prayer and piety under such a searching X-ray in respect of motives, relationship to God and mode of life. Prayer for appearance's sake and self-eulogy receives a withering epitaph—"within himself." It ascended no higher than the tips of the upraised hands. Selfishness and religious smug-

ness are anathema to One who desires a broken and contrite heart, a penitence that asks,

"Who is a pardoning God like Thee,

Or Who has grace so rich and free?"

The B.C. and A.D. life of Saul, the Pharisee, are captured in the parable. Once he stood praying, "having his own righteousness," blind, boasting, blaspheming against Christ and His Church. On the Damascus Road he prayed the publican's prayer: "God be merciful to me, *chief of sinners*," and was led into his lodging in Straight Street, justified, "having the righteousness of Christ which is of faith."

Salvation is as near as a prayer—the publican's prayer. □

## NO PLACE FOR A SISSY!

by FRANK CHASE

I LAY IN BED with two broken ribs, most of the skin kicked off my face, and my head swollen about twice its normal size. The bed sheets were bloody from the many cuts about my body. Three men had kicked me around like a football. At the sight of me, my two sisters broke into tears. I thought, "Just as soon as I can, I'm going to get a gun and kill those three people." I knew there had to be a rematch. My hate was aflame for those guys. I knew I was lucky to come through this barroom fight alive. I had had many such brawls in my time. I won most of them, but I often looked like I had lost.

I have smoked, drank, taken dope, stolen, robbed, kidnapped, and lived a lustful, immoral life. Such living resulted in 22 years of miserable incarceration in prisons and jails. I believed in "getting the other guy before he gets you." My name is on police records across the United States. I have been on the FBI list twice for flight to avoid prosecution. Sin—you name it, I have done it!

I have scars on my body from knife fights. I have been hit with cue sticks, iron pipes, and beer bottles. I was once thrown off a 30-foot cliff onto some rocks. I didn't know the meaning of the word "run." I would fight no matter how many people were involved, or what they had as weapons. I have had friends who ran to keep from being near me for fear that I might jump on them. The devil had me believing I was tough!

But one day in a little prison chapel, after the chaplain's wife had fasted almost six consecutive days and prayed for me, under heavy conviction from God, I made my way to the altar. The tears ran from my hardened eyes—hardened by my long years in crime. I asked God to forgive me for all the terrible

things I had done. A feeling of peace came over me like I had never experienced before. It filled my soul. God had forgiven me. I suddenly realized that I didn't want to hurt anyone anymore. I had love where there had been hate.

God immediately called me to preach. I thought, "Lord, surely not me! I am a spiritual heathen"—I didn't know one verse in the Bible. But I said, "Yes, Lord, I'll do it if that's what You want." Since then God has given me many souls at my altars. All the praise goes to Him!

I soon discovered that the Christian life is not for a sissy. When a person can resist the many vices that Satan tempts him with every day, he has to be strong. Anyone can be a sinner. That's no big deal. It's easy to smoke, drink, use dope, and be immoral, or take a gun and rob someone. It's easy to run in a gang, and get your nerve from beer, whiskey, and dope. What's so tough about that? People who do these things are the real cowards. They run from life, for they are not strong enough to face it as a real man or woman should.

The Christian life is not a bed of roses. It's not an easy life for me, for I have had to deal with the jealous ones, the ones who didn't believe in me, the backbiters, the liars and compromisers. The unsanctified person, the one who is not totally consecrated to God, can be so cruel. Then I think of Jesus, and how He was rejected, despised, and finally crucified. My problem becomes small compared to His.

Christian, you have faced trials similar to mine. The devil sees to that. A sissy can't make it in the Christian world, because he can't get his courage from a bottle or a needle. The sissy has to have many crutches, but the Christian needs only Jesus.

When I served the devil, I thought that I was tough! Since serving Jesus, I have learned what it means to be truly strong! □

*FRANK CHASE is a registered evangelist, and song evangelist for the Church of the Nazarene.*

# SPIRITUAL AMBIVALENCE

by ROBERT L. SMITH

**T**HE PSALMIST PRAYED, "Unite my heart to fear thy name" (Psalm 86:11).

Many church members today are the unconscious victims of a malaise, a lassitude, that results in practical indifference. This is not because they are in opposition to Christ or the Church. They can honestly testify that their sympathies and interests are with the cause of God. They even go part way in offering their support to Kingdom interests, but not without reservations. What has happened?

In all too many cases, such Christians have been overtaken by a subtle ambivalence that causes them at the same time to be both for and against the Church of Jesus Christ. Their reaction at any given time depends on which of these moods happens to dominate their thinking at that particular moment. The causes of these inner conflicts that lead to such fluctuating moods are not too difficult to trace.

Some are disillusioned by their own Christian experience. Their ideal for Christian living has never been realized. The conquest of low motives and mean desires has not been as complete as they could wish. Many have even given up on the idea of the Spirit-filled life, choosing rather to say, "It may be for some people, but it is not for me." A sad remaining element of unbelief says there are giants and walled cities in their personalities that cannot be overcome. Thus walking behind light and beneath gospel privilege, they know nothing of the "rest that remaineth" for the people of God.

The same unbelief that limits their conquest also fractures their service, making it easy for them to shirk duties that otherwise they might willingly undertake. The patent justification for this conduct is, "I don't profess the deeper life of the Spirit." For all too many, this is a plausible excuse for unfaithfulness and lack of concern.

In such a state of inner conflict, it is easy, even natural, to become somewhat critical of others. Nit-picking at others' faults, far from being acceptable conduct, is a disease fatal to Christian life unless its cause is ascertained and adequately dealt with. The

*ROBERT L. SMITH is pastor of the Ossian, Indiana, Church of the Nazarene.*

## Helps to HOLY Living



Camerique

judgmental faculty is an ingrained part of our personality, and being highly opinionated may indeed be impossible to avoid. But *how* we exercise this faculty, whether in enmity or in love, inevitably affects our relationship with God, either for good or ill.

Some are discouraged with the Church itself. The familiar complaints are scarcely necessary to reiterate. Unfriendly, unappreciative, uncooperative, inconsiderate, liberal, conservative, legalistic, irrelevant, modernistic, formal, dead, are just some of the adjectives that are used to express impatience with the status quo. In this light the Church is seen as a necessary but also irritating factor in life. Dullness and duty replace dedicated and joyful service. It becomes easier to let someone else do the job than to carry our end of the load.

The truth is that the *causes* we have noted are only symptoms of the real problem that lies at the root of the matter. The basic difficulty is that the heart is divided, and Jesus said, "A house divided against itself cannot stand." He further stated, "If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness" (Matthew 6:22-23). James reminds us that "a *double minded man* is unstable in all his ways." Jacob saw the baneful results of such ambivalence in his son Reuben and predicted, "Unstable as water, thou shalt not excel." St. Paul described such a divided heart by saying, "For the good that I would I do not; but the evil which I would not, that I do. . . . When I would do good, evil is present with me. . . . O wretched man that I am! Who

shall deliver me from the body of this death?" (Romans 7:19-24). That through Christ he found the answer to this dilemma is clearly seen in his later testimony, "This one thing I do." Truly as one modern theologian has said, "Purity of heart is to will one thing." Perhaps the Psalmist prayed better than he knew when he cried, "Unite my heart to fear thy name." Is this not the blood-bought privilege of all those who earnestly seek the inner cleansing work of the blessed Holy Spirit?

To be sure, the unresolved conflicts of the last building program will still be there. Personality conflicts will always be present in human relationship. Differing opinions that result in different ways

## NAZARENE BIBLE COLLEGE OFFERING Sunday, October 11, 1981

of doing the work of the Lord are certain to exist. In our exchanges with others, some hurts will be felt, perhaps even more keenly than otherwise because of our heightened aspirations. Disappointments will come. Faith will be tried and endurance will be tested. But "Blessed are the pure in heart, for they shall see God." Above the storms, the tests and tribulations, *we see Jesus*, "the author and finisher of our faith." Thus with undaunted purpose and undivided loyalty we can give back to Him our very best. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:57). □

## Book Brief

### THE GOOD NEWS



W. E. McCUMBER,  
author



**P**REACHER-EDITOR W. E. McCumber is known for his incisive thought and ready wit. In what he writes, there are no superfluous words or tired clichés to cloud the meaning of what he wants to say. In that sense he writes with the same kind of directness that is characteristic of Mark who gave us the Second Gospel.

How appropriate, then, that the two should "get together" in this refreshing volume. In 60 concise expositions, Dr. McCumber takes us through the Gospel of Mark with illuminating insights and

pointed applications to life today. In the process he interlaces his messages with such one-liner gems as:

"He who questions the power of words to change life has never said 'I do' at the marriage altar!"

"Touch Him in faith, and He will touch you with power."

"The prophets could *promise* salvation; Jesus *provided* salvation."

"The law supplies moral standards but not moral strength."

"The responsible disciple encourages others and disciplines himself."

"The unsaved man is a pauper, whatever his bank balance."

"God is the Maker of mountains but He is also the Mover of mountains."

"Where love is concerned, extravagance is a virtue."

Ministers will find this book a deep well from which to draw sermon material, but it would be selfish to so restrict the use of this book. It belongs on the coffee table, readily available for those quick moments when a refreshing potion is needed to revive one's spirits and catch a heavenly perspective. □

Beacon Hill Press of Kansas City  
To order, see page 23.



# THE NAZARENE ARCHIVES

## OUR LIVING HERITAGE

by B. EDGAR JOHNSON

**A**FTER almost two years as the director of our denominational archives, Steve Cooley is obviously gaining ground on the 800 cubic feet of historic materials located at the Nazarene headquarters in Kansas City. Before Steve moved to Kansas City from Dayton, Ohio, he had spent only a few hours browsing through the aging papers and photographs which would later occupy him full time.

The church started accumulating these records almost 50 years ago. It was in the 1930s when M. E. Reford had collected historic materials for his book, *The Rise of the Church of the Nazarene*, that the General Assembly of 1936 authorized the general secretary to accept these materials as the start of a denominational archives. Historian Timothy Smith, S. T. Ludwig, his assistant R. R. Hodges, and the incumbent general secretary have been adding to the collections since these first donations were made.

Mr. Cooley had only a small idea of the kinds of materials that he might find among those dusty old papers. The archives had been mostly dead files to the church and to its historians. Usefulness had been lost in the overwhelming piles of loose, unindexed, and uninventoried papers locked behind closed doors due to insufficient staffing. As each page and file has been uncovered, Nazarene heritage has become alive again . . . Nazarene missionaries in Mexico wrote home that they had been surrounded by revolutionary militia and would make a break for the railroad with the morning light . . . a Nazarene army chaplain told of preaching to a congregation of soldiers with each man listening from his own foxhole, fearful of sniper fire . . . J. B. Chapman and R. T. Williams discussed the merger of Bethany and Peniel colleges . . . the early financial woes and later bless-

ings of the Publishing House . . . photographs of a medical operation at a Nazarene hospital on the Chinese mainland. The papers of General Superintendent H. F. Reynolds alone contain over a quarter of a million documents from 1892 to 1932. These papers compose a denominational diary for the years 1910-25 for which there is correspondence for

almost every day on the calendar.

It is surprising that so many of these papers have survived. A sizeable portion of the collections had been stored for years in a filthy old coal bin before coming to the archives. Almost every document in these papers is covered with a light powder of coal dust. They are a delight to our researchers. Many of our other historical collections came from the attics and basements of our most venerable Nazarene families. The Cagles, Ingles, Youngs, Jernigans, Fritzlans, the C. W. Ruths, Reynolds, Iricks, Chapmans, and Norberrys have all made substantial gifts to the general church archives. Local churches in Iowa, Washington, Illinois, California, New York, and Missouri have also provided the church with materials for a more accurate memory of its heritage.

Now that the archives director has inventoried many of the collections, he expects to devote more of his time to filling in the gaps of our denominational memory. Although there are sizeable holdings of historic materials from the Northeast, Texas, and California, these materials still have several gaps. The record is sparse in the archives for our early history in the Northwest area and even in the North Central and Central regions. There is even less available for early rescue homes and orphanages which were largely supported by Nazarenes. The archives is also looking for anything related to the Laymen's Holiness Association, especially issues of its periodical or minutes of its meetings. Correspondence with missionaries and Nazarene church leaders would be another important addition to our church resources.

*B. EDGAR JOHNSON is the general secretary of the Church of the Nazarene in Kansas City, Missouri.*

Many of our local churches have accumulated some valuable historic treasures by taping their special speakers. The archives would like to duplicate copies of almost any taped sermons by our early evangelists, general superintendents, editors, etc. Early photograph albums would be another big help to the archives.

In 1958, as part of the 50th Anniversary celebration, the Church of the Nazarene published a lengthy honor roll to recognize our living pioneers. At that time we had over 350 first-generation Nazarenes who had firsthand acquaintance with the church's beginnings and founding leaders. Today there are many less than that. We are approaching a time when our church's memory will be only as good as its archives.

If you can help, please write to Mr. Steve Cooley, Director; Church of the Nazarene Archives; 6401 The Paseo; Kansas City, MO 64131. Or call (816) 333-7000 and ask for the archives. □

## MARANATHA

*Soon  
We shall wing  
Through time and space  
Unfettered,  
To His fond embrace!*

*Even so,  
Come, Lord Jesus!*

—HARRIETTA TURNER  
Montreat, North Carolina

## NAZARENE ROOTS



Mary Lee Cagle (left). The two-horse wagon used by the Cagles in their travels (below).



### PIONEER, PREACHER MARY LEE CAGLE

"On August 8, 1900, she was married to Rev. H. C. Cagle, a good-hearted cowboy, who was converted under her own ministry. They were married under the big tent while the annual camp meeting was in progress, in the presence of more than 1,000 people. He was strong in body, congenial in spirit, and

had a fine case of religion, which was a great asset to her work. . . . His broad shoulders and willing heart to help carry the load, were indeed a blessing. He having been a cowboy, was, of course, a good man with a team. So for years before automobiles were even seen in west Texas, they traveled over the prairies and plains, and out into New Mexico, in a two-horse wagon, and preached in schoolhouses and tents and courthouses and dugouts.

"I believe it will be of interest to describe the way the wagon was arranged. It had a bed with no side board; there was a top on it made of canvas and bows, with three curtains to each side and one in the back. The sides that the bows were fastened to extended over the side of the bed, and so made it wide enough for springs and mattress, which rested on top of the wagon bed. The baggage was pushed under the springs and a box was fixed in the back with a lid on hinges. The lid came down from the top and with a support under it, made a fine dining table. Their tin dishes and groceries were in the box. . . . Usually they carried their camping tent and gospel tent with them and they would go to a town, "strike camp," put up the gospel tent, start a meeting, and stay until the fire fell and victory swept the town. Hardened cattlemen, cowboys, and others of all classes would get saved and sanctified; and a holiness church would be the result." (From *Life and Work of Mary Lee Cagle, an Autobiography*, 1928.)

In 1952, at the age of 88, Mary Lee Cagle wrote that she had been preaching for 63 years, and had organized churches in Alabama, Tennessee, Arkansas, California, Colorado, and Wyoming. She was truly one of our church's more remarkable preachers. □

STEVE COOLEY, Director of Archives





Camerique

# INCHING TALLER IN THE PINCH

**I** LIKED THE MAN I read about some time ago who was fishing from a gable of his house as it floated down a river during a flood.

I also liked the optimism of the man who is supposed to have built a rock fence six feet wide and five feet high—so that, if it ever did get turned over in a storm, it would stand higher than before.

It was in the pinch that the sterling quality of Joseph's mettle was proven. And Daniel's, and Job's. Several of Paul's New Testament Epistles were written as letters from jail.

John Milton couldn't see what he was writing because he was blind, but a lot of other people have seen what he wrote. We've seen it and liked it for over 300 years.

Beethoven, writing the sounds of music, was too deaf to hear them, but we've all heard them. We're all richer for having heard them.

Fanny J. Crosby wrote hymns about seeing many things, when she couldn't see any actual thing.

Not many of us have suffered a greater setback in our work than

Thomas Carlyle did. His massive history of the French revolution completed, he loaned it to a friend for that person's comments. The friend read it into the night, lying on his bed, languidly dropping the pages in a heap at the side of the bed. The next morning he left the room, and the housecleaner destroyed them as trash. It was the only copy Carlyle had. Undaunted, he worked two years reproducing the material, and the work stands today as a standard in the field.

I thought, too, of Enrico Caruso and of his being underestimated as a young man. His voice teacher told him he had no voice. The next 12 years he worked to support himself and studied voice all the while, and became the most noted singer of his generation.

I also thought of that World War I veteran who returned from "over there" unable to march. He had no legs left. He had no eyes left. He had only one arm. Yet came the day when the John Hopkins University arranged a special graduation to confer upon him the Ph.D. degree.

Many people have inched taller in character and in accomplishments in spite of suffering.

Jesus Christ learned obedience through what He suffered (He-

brews 5:8). Finally, when He suffered death on a Roman cross, the Just for the unjust, the sinner's vicarious Substitute, He averted the Father's holy wrath against sin and provided for the redemption of the human race. That is no small accomplishment of suffering.

An inmost kernel of truth in Christianity is that suffering is, or can be, redemptive.

This man from Nazareth, this God-man, was wounded for our transgressions, bruised for our iniquities, beaten for our healing—on a hill outside the gate.

Paul, who knew that suffering is, or can be, redemptive, told the Philippian Christians, "To you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake" (1:29, NASB).

He told the Colossian church that when we Christians suffer we make up what is lacking in Christ's suffering (1:24). Something lacking in Christ's suffering, Paul? He's fully God and fully man, sinless, so guiltless, so not deserving death. Yet He died on our behalf. And something is lacking in it? Something is lacking which we supply when we suffer on behalf of others the way Christ did?

That is right. Something is lack-

*J. KENNETH GRIDER is professor of theology at Nazarene Theological Seminary.*



ing in Christ's suffering, but only in a sense: it is that He did it a long time ago and a long way off.

We Christians today make up what is lacking in Christ's suffering by standing right up in front of people in the now, in flesh and blood, and suffering on their behalf. That is what the Christian wife does when an erring husband drinks away or gambles away much or all of the Friday-night paycheck. That is what the parent does when an erring son or daughter goes his own sweet way, parent or no parent. That is what an employee does when a fellow worker drinks a mite too much on a weekend, not showing up at work

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by J. KENNETH GRIDER

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on Monday, and his fellow employee doubles for him without grumbling.

I myself have done a player's fair share of suffering. Since the time when the long arm of God's grace reached out and drew me to himself, I have had a number of occasions for testing the Bible's promises about how the Lord will stand by His own in their trying times. Our firstborn had to be taken out to a cemetery and buried. At that time the Lord was nearer to me than breathing—a healing balm for my brokenness, a pearl of great price for my time of loss. He was all that also to my wife.

There was a time when the doctors could not break a high fever and I seemed to be in God's Privy Council chambers as I wrote and hid a letter of esteem and instruction which my wife would find on my passing.

Another time, too, I thought I had not known such a feeling of nearness to God as when two ear specialists had given me a dim diagnosis: the ear drum was perforated; some bone structure was missing; it sported a tumor that "could get to the brain." I had to know, they said.

Right then, my journey upward became a journey downward, full

speed ahead. I began to let go of my wife, our children, my teaching and writing—my life. For several hours, immediately after the verdict, I meditated and brooded, trying to accept whatever was to be.

In facing possible death or insanity I began a process of turning over to God each main area of my life interests. The children were in their attention-demanding years. My pensions would have been paltry because I had not put much into the kitty. The things I had meant to do with my life were mostly undone—things I could now do because the Ph.D. degree had just been finished.

I don't know why I did not ask God to heal me. I just didn't. Not for a couple of weeks. Perhaps it was grace that kept me from this kind of immediate reaction. I did a little brooding and a lot of abandoning and the closeness to God seemed barrierless.

Thirteen days later, according to a plan of months' standing, the president of Nazarene Theological Seminary spoke in chapel on divine healing and invited all the ill forward for anointing and prayer. Only then did I feel I should ask God if He might heal me.

As the message had progressed, the ear had hurt more and more acutely. When I was anointed and prayed for, the hurting ceased entirely, although there were traces of the pain about an hour later.

The next day, after a full examination, the specialist said, "This ear is nice and normal now. There is no perforation, and the tumor has disappeared." Two weeks later the report was similar, as it was two months after that.

Whereas my watch had scarcely been detected when placed to that ear, the hearing became normal. In fact, when I soon tested the two ears at Chicago's Museum of Science and Industry, both functioned considerably above average, but the healed one better than the other.

God does not directly will every illness, but He has a will in every illness. His will, surely, is that we react creatively to such trying times. Perhaps He will choose to heal, perhaps not. He might use medical science to get us mended. It is for us to submit to His will, confident that "the Lord is righteous in all his ways . . ." (Psalm 145:17). Those who so submit, whether healed or not, are pretty sure to inch taller in the pinch. □

## THY WILL BE DONE

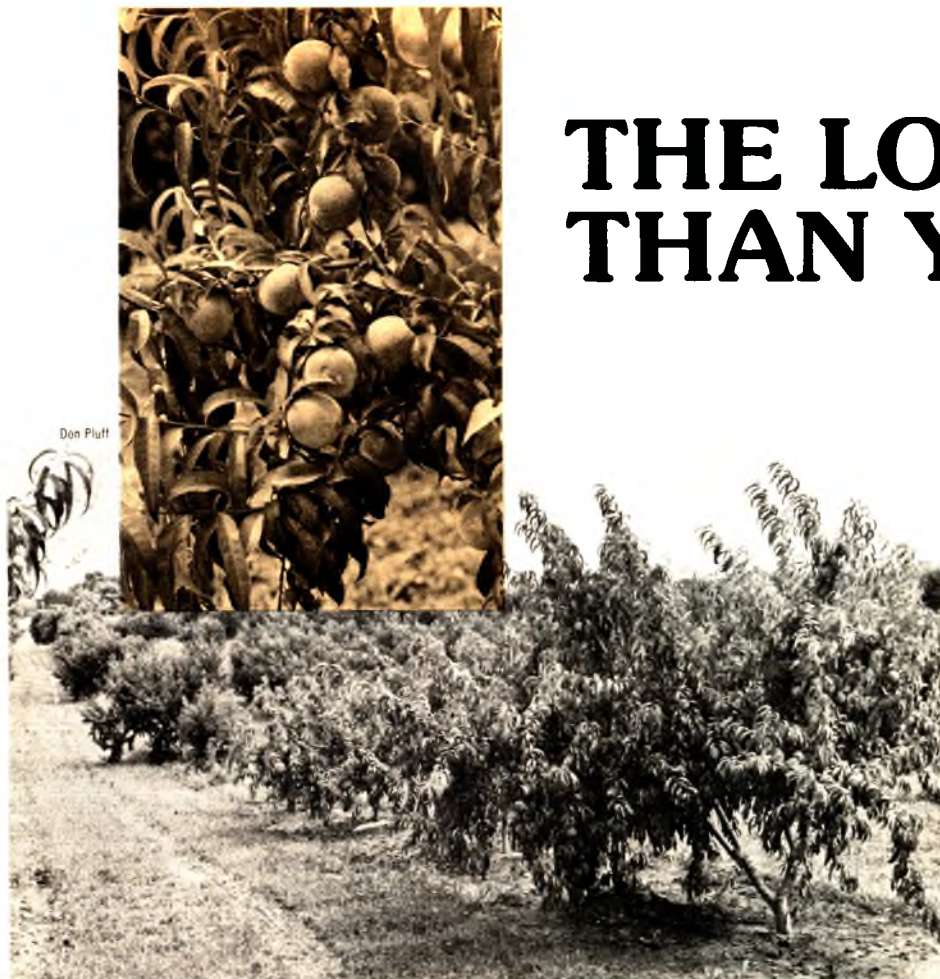
*Thy will be done. God, give me strength to pray it  
When stubbornly I seek my willful way.  
Control my heart that I, in truth, may say it,  
And vow to do Thy will from day to day.*

*Thy will be done. My own is vacillating—  
So prone to yield capriciously to whim.  
When Thou dost speak, let there be no debating,  
But fill my cup of blessing to the brim.*

*Thy will be done. Take every disappointment  
And bend it for a wreath of instant praise,  
Assure me of the joy of Thy appointment,  
My will surrendered to Thy perfect ways.*

—EDNA MOORE SCHULTZ  
Depew, New York

# THE LORD LOVES THAN YOUR CRO



a man chasteneth his son,  
so the LORD thy God chas-  
teneth thee" (8:5).

God's chastening of His people is compared to a father's chastening of his son. "My son, despise not the chastening of the LORD; neither be weary of his correction: for who the LORD loveth he correcteth; even as a father the son in whom he delighteth" (Proverbs 3:11-12).

It is comforting to think of trouble, in whatever form it may come to us, as a heavenly messenger, bringing us something from God. In its earthly aspect it may seem hurtful, even destructive; but in its spiritual outworking it yields blessing.

**A** CHRISTIAN YOUNG MAN wanted to become established as a fruit grower, so he invested all his savings in a peach orchard. That year the trees gave promise of a beautiful crop. Then came a killing frost! In a matter of hours everything he had worked for was ruined. Embittered, he quit going to church. His minister visited him to learn the reason for his absence. The young fellow said to him, "I'm not coming anymore because I cannot worship a God who cares for me so little that He would let the frost destroy my peaches!" The wise pastor thought for a few moments and then replied kindly, "The Lord loves you more than your crop. He knows that while fruit does better without chilling winds, it is impossible to produce Christian character without the frosts of trial. God's primary concern is to develop strong men, not lovely peaches."

God sometimes causes men and women to suffer in order to chasten them. He seeks in this way to develop their character.

In the Hebrew language this idea is expressed often by the word *musar*. In English this word is rendered as "discipline," "chastening," "instruction," or "correction."

The sufferings of the Hebrews were great. Deuteronomy represents this as a time of testing and proving. "Thou shalt also consider in thine heart, that, as

Chastening is always painful, but we know that the object of our Father is our good, to correct in us things that are wrong, and to bring out in us qualities of divine beauty which otherwise would not be developed. The writer of the Epistle to the Hebrews puts it very plainly in a remarkable passage. He reminds us that we are God's sons, and exhorts us not to regard lightly the chastening of the Lord, nor to faint when we are reprov'd of Him: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. . . . God dealeth with you as with sons" (12:5-7).

A Christian should not fear a little pruning now and then; pruning and purging are needed in order to bear fruit. It is true that pruning and purging hurt, and are not joyous, but afterwards will yield more fruit for our blessed Lord. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees" (Hebrews 12:11-12).

A Christian lady seated herself in a comfortable chair ready for a chat with her old friend and neighbor. "I often wonder how it is that I get more than my share of annoyance and worry. There is scarcely a day passes without something annoying happening," she said.

As he made no remark, she went on, "Sometimes I wonder if it is because I am wicked or something like that."

*MORRIS CHALFANT is pastor of the Church of the Nazarene in Norwood, Ohio.*



# S YOU MORE OP

by MORRIS CHALFANT

The neighbor smiled, looked out on his velvety lawn, then said, "I understand you have been admiring my lawn. I am proud of it myself this year, but last year I was ashamed of it, and all because I let the grass get a start on me. I neglected to cut it early in the season, and the grass became so long I could scarcely get the lawn mower through it. When I did manage to get it cut, it presented a rather sorry looking sight. You would think that the grass had been gnawed off by some animal, the way the tufts were standing up here and there. The next time I cut it, there was some improvement, but it still looked rough. However, I did not neglect it again, and by constant application of the lawn mower, I finally got it into shape. But it taught me a lesson, that if I wanted a velvety lawn, I must cut it regularly and often."

The old gentleman paused to give the lesson time to sink in, then he went on. "In looking back over my life, I see that we are a good bit like our lawns; if we are to be perfect we need a lot of cutting. The oftener the cutting, the finer the effect."

The caller smiled. "I couldn't understand why you started to tell me about your lawn instead of sympathizing with me. Instead of being sorry for myself, I suppose I should be thankful that the Lord is trying to make me what I ought to be."

The truth of the matter is, we are going to have trials and tribulations whether we obey God or not. Job declared: "Man is born unto trouble, as the sparks fly upward" (Job 5:7). But if we obey Him, He will give us the needed wisdom and strength to over-

come all our trials and temptations (1 Corinthians 10:13).

Hardships, trials, and persecutions are certain to befall all who live an upright, godly life. But these tribulations are designed by a Creator to teach us to go to Him daily—completely trusting in Him for our every need, including deliverance from all our sore trials.

God declares: "If thou faint in the day of adversity, thy strength is small" (Proverbs 24:10).

An all-wise, loving Creator has deliberately designed life in such a way as to include many trials and afflictions. The Almighty even goes out of His way to rebuke and chasten us—in love—to keep us on the straight and narrow path.

Knowing this, should we not earnestly desire God's correction? We need to learn to desire—and even pray daily for—chastisement from the hand of God! "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty" (Job 5:17).

Are you under the correcting hand of God? Are you finding the experience grievous? Take heart, dear friend! The Heavenly Father is working for your good so that you may be a partaker of His holiness (Hebrews 12:10). Our loving Lord desires that His chil-

## NAZARENE BIBLE COLLEGE OFFERING Sunday, October 11, 1981

dren be spiritually healthy and fruitful. And at times this involves pain.

*Looking back, it seems to me  
All the grief that had to be  
Left me when the pain was o'er  
Richer than I'd been before.*  
(Anon.)

Divine chastening enriches human life. □

## HOW MUCH MORE

"How much more, then, will the blood of Christ . . . cleanse our consciences from acts that lead to death" (Hebrews 9:14, NIV).

*"How much more," it says in Hebrews,  
Can the blood of Calvary  
Wash and cleanse my broken spirit,  
Set my inner being free?  
Oh, the blood of bulls and heifers  
On the altars of the past  
May have met the Law's requirements,  
Cleansed the shadows that were cast.*

*But the sacrifice of Calvary  
Sanctifies and sets me free.  
Deep within my inner being  
Christ has purchased liberty.*

*So each day I learn more fully,  
"How much more" He did for me;  
Try to understand the meaning  
Of "much more" eternally.*

—JOHN A. WRIGHT  
Weidman, Michigan



## Letters (Continued from page 4)

audible, sobbing out their faith and trust in Him as they suffered through trials, leaning upon Him.

It is the Spirit of the Living God that enables us to speak His praise, and the Holy Spirit working through us which gives our testimony power, and it is that which blesses the congregation.

Marlene Law  
Wadsworth, Ohio

### EDGY NERVES

In your May 15 issue a phrase in the article "Success" implied that "physical disorders due to edgy nerves" are failures in attaining success.

When Jesus hung on the Cross, His nerves were more than edgy. His nerves were tormenting Him.

Ten years ago, I was hospitalized for several nervous breakdowns, staying 17 months in hospitals in four states. I sincerely believe that "physical disorders due to edgy nerves" are not failures in attaining success.

They are syndromes of pilgrims who are the least of all saints, but

who also hold onto God in prayer even when they break physically.

That one minute phrase was the only particle of the article I disagreed with. The other paragraphs were superb.

D. Allan Rhodes  
Lake Charles, Louisiana

### REVIVAL RECALLED

Sixty-one years ago last June, a three-week revival meeting closed. This was held under a large tent in the old city cemetery on the top of a high hill in Galena, Ill. The evangelist was Dr. Charles R. Gibson and the singer was Rev. Ralph Bauerle. This was the kind of revival that "turns the world upside down," for God was in charge. I do not know how many that attended are still living, but it will never die as long as I am here to bring it to remembrance by testimony. I am now 83 and still rejoice as I relive the blessing that completely changed my life, and the songs I play and sing are like a breath from that glorious visitation from on high! Revivals,

even in this day, can be held when conditions are met! God has not changed one iota!!!

Louise Duggan  
Harrisville, New York

### DRESS COMPLAINT

I share with our dear Lord a very deep disappointment and burden because of the willingness of those called Christians to both use and accept the use of man-like attire on women. It is even more nauseating that this *Herald* (and *Standard*, etc.), once the best of holiness periodicals in print, now dares to publish pictures of women so dressed, as though God no longer means women to "dress as women professing godliness." It is past time to hold high the banners of true Christlike womanhood rather than to tell the world that Nazarenes have compromised with apostate doctrine. My heart is breaking, brethren! Let's have the full, old-time gospel!

Don Turner  
Pearl, Mississippi

## A Brief Visit Had ETERNAL CONSEQUENCES

by BESSIE ROBBINS

**W**E WERE DRIVING from our home in southern Indiana to Minneapolis, where my husband was to preach in a revival meeting. We didn't have much time to spare, but I felt very strongly that we must stop by Hines Veterans' Hospital where my brother Les was a patient. My husband agreed to drive the short distance off our route, but we both knew my visit would need to be brief.

Les and I had been very close as we grew up. He was just two years older than I, and we shared many happy experiences. We always seemed to understand each other. We were married the same year, and our lives took different directions. We had not grown up in church, and had very little understanding of what was involved in being a Christian; however, I did

give my heart to the Lord, and made Him, truly, Lord of my life.

After I married a minister, Les had never been the same with me. He wanted no part of our way of life. I had prayed for his salvation, along with our three sisters who were Christians, for many years now. Instead of becoming a Christian he had become an alcoholic, lost his financial security, and had suffered a near fatal stroke from which he was now fighting hard to recover. He knew that it was a miracle that he was alive.

I did not know how Les would receive me as I went into the room where he was seated in his wheelchair. I explained that I would not be able to stay long, and his immediate response was, "I am ready to pray now!" I was overjoyed as we bowed our heads and I led him in a prayer of repentance, and asked God to forgive his sins. He assured me that he was saved, and I left him. This took place about 15 years ago. About two years ago we buried Les. My husband prayed with him, again in the same hospital, shortly before he died, and Les assured him that he was ready to meet the Lord.

How grateful I have been to the Holy Spirit for prompting me to stop by the hospital that day! □

*BESSIE ROBBINS is the wife of a retired elder and lives in Kankakee, Illinois.*

## "By ALL MEANS... Save Some"

# IN THE NEWS

## PEOPLE AND PLACES



**Robert Doyle Smith** received his Ph.D. from Baylor University in May, 1981. Dr. Smith graduated with honors from Bethany Nazarene College with an A.B. degree, majoring in religion and minoring in speech and Greek. He also received the M.A. degree in theology from Bethany. He was selected as a member of *Who's Who in American Colleges and Universities*; he was a student member of the Wesleyan Theological Society. Dr. Smith holds the M.Div. degree from Nazarene Theological Seminary. Since coming to Baylor, he has been a student member of the American Society of Church History. His doctoral studies at Baylor were concentrated in the area of church history with minors in history and political science.

Dr. Smith is a licensed minister of the San Antonio District. He is currently involved in the ministry to young adults of the Waco, Tex., First Church. He is married to the former Marsha Pierce of Arlington, Tex. Dr. and Mrs. Smith's parents are Mr. and Mrs. Hudson Smith of North Little Rock, Ark., and Mr. and Mrs. Melvin Pierce of Arlington, Tex. □

**Susan Graham**, of Pasadena, Calif., First Church has been named a United States National Band Award winner for 1981 by the United States Achievement Academy. She was nominated by the Foothills Junior High (Arcadia, Calif.) band director, Mr. Dennis Davies, for this national award.

The academy selects the USNBA winners upon the exclusive recommendation of the band director and the official standards for selection set forth by the USAA. Susan Graham joins a select few bandsmen nationwide so honored by the academy.

The criteria for selection includes: musical ability, dependability, citizenship, leadership, academics, en-

thusiasm, pride in personal appearance, attitude, and cooperative spirit and responsibility.

Susan Graham will appear in the United States Achievement Academy Official Yearbook published nationally. She is the daughter of Arthur and Bonnie Graham. The grandparents are Dr. and Mrs. Milton E. Stockman of San Dimas, Calif., and Rev. and Mrs. N. B. Graham of Bakersfield, Calif. □



**Dr. G. Ray Reglin**, chairman of the Psychology Department and director of counseling at Mid-America Nazarene College for the past four years, has resigned. He is moving to Stockton, Calif., to establish a private marriage, family, and child counseling practice. In addition, Dr. Reglin will continue to conduct his LIFE (Living In Families Effectively) Seminars throughout the country.

Mrs. Reglin (the former Anita Birchard), professor of Spanish at MANC, will teach in the public school system. □

### PLC HAS NEW PRESIDENT'S ASSISTANT

Dr. Clifford Fisher, who has been serving as assistant to the president in charge of church relations, returns to the Department of Religion and Philosophy this fall as full-time professor. Dr. Fisher will continue to serve as a special assistant in the area of church relations. He assumes his teaching responsibilities with the beginning of the fall quarter.



Rev. Jim Bond has accepted the vacancy created by Dr. Fisher's return to the classroom. Rev. Bond assumed his responsibility as assistant to the president July 1.

Rev. Bond returns to PLC as a recipient of the Distinguished Achievement Award presented to outstanding alumni. Bond graduated cum laude from Pasadena College in 1959. "Gentleman Jim" is remembered most for his remarkable basketball career. Up-

on graduation, Bond was drafted by the Minneapolis Lakers of the NBA, an offer he turned down to further his studies at the Nazarene Theological Seminary in Kansas City.

Churches in Kansas, Wyoming, Oklahoma, and Colorado have been under his leadership as senior pastor. He also pastored the Nampa, Ida., College Church. Bond held the office of general president of NYPS before traveling to Brazil in 1970 as a missionary with his wife, Sally, and two children. For the past four years, Jim has been professor and chaplain at the Nazarene Bible College in Colorado Springs. □

### SCHMELZENBACH RELATIVE KILLED IN AFRICA

Dr. L. Guy Nees, director of the Division of World Mission reports that Eddie Blank, brother-in-law of Elmer Schmelzenbach, was killed in Bulawayo, Zimbabwe, Africa, on the verandah of his home.

Mr. Blank went to the verandah to investigate a noise, and was killed instantly by a guerrilla with a machine gun.

His wife, Naomi, heard the shots, saw her husband on the floor, and played dead as the terrorist came into the house and sprayed machine gun bullets around the rooms. Thinking she was already dead the gunman did not shoot at her directly. The incident occurred just a few minutes before the Blanks' granddaughter and her husband arrived at the home.

Mrs. Blank wrote to the World Mission office, "When I saw my husband had his eyes closed I knew he was praying for my safety, and only God can make you think in split seconds to take the right actions, that brought me through without a scratch.

"I have learned how small the world really is. Within an hour after my children brought me into town (and we sent word to relatives), phone calls came from South Africa, Southwest Africa, and America. Cards, cables, letters, and phone calls have helped so much."

Mr. Blank's funeral was conducted by their nephew, Harmon Schmelzenbach, III, missionary to Namibia, in the Church of the Nazarene in Bulawayo, Zimbabwe, July 22. About 300 persons were in attendance.

Mrs. Naomi Blank plans to return to the United States as soon as she is able to care for business affairs in Zimbabwe.

A district paper, *The Trans-African*, reported that the police had taken three men into custody in connection with the shooting. □



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### ILR COMMITTEE MEMBERS MEET

Three members of the committee planning the Fifth International Laymen's Retreat recently traveled to Canada to tour the Sheraton Centre Hotel which will be the main site for the gathering, July 6-11, 1982. The event will be chaired by Vernon Lunn.

Two resource people accompanied

Mr. Lunn on the trip. Harold Ivan Smith, coordinator of ILR, represented the Department of Adult Ministries.

Dr. Jim Garlow, minister of lay development, Bethany First Church and author of *Partners in Ministry* will coordinate the morning seminars.

The Sheraton Centre will be the site for the morning workshops and eve-

ning general sessions as well as registration.

Harold Ivan Smith reports that, according to previous trends, the retreat will be sold out and encourages those who wish to attend to send in registration cards immediately. Hotel preferences will be honored according to the preregistration date. Housing information will be released in September.

Members of the Executive Committee of the International Laymen's Retreat also met in Kansas City, June 24, to review program plans.

Vernon Lunn reported, "There is no doubt in my mind that our people will love Toronto. The hotel, the restaurants, the shops offer the perfect setting for our retreat. Within a few blocks of the Sheraton are hundreds of restaurants offering a variety of tastes. Then there are the tremendous resources of Eaton Centre. We're going to have a great time in Toronto."

The committee enjoyed lunch with the lay executives from Headquarters and spent time discussing the traditions and expectations of Nazarenes for this great event. □



The committee visits with hotel executive during recent on-site visit. Shown (l. to r.) are: Gregory W. Sweeney, Sheraton staff; Vernon Lunn, chairman; Dr. James Garlow, Bethany First Church; and Harold Ivan Smith, ILR coordinator.



## FULL MARRIAGE ENRICHMENT CERTIFICATION

Six couples have been added to the roster of fully certified Marriage Enrichment leaders: Danny and Karen Baker (Indianapolis); Ray and Sally Bowman (Nampa, Ida.); Cecil and



Danny and Karen Baker



Ray and Sally Bowman



Cecil and Ruth Cook



Norm and Judy Shoemaker



Al and Janet Stiefel

Ruth Cook (Findlay, Ohio); Norm and Judy Shoemaker (Newbury Park, Calif.); Albert and Janet Stiefel (Nampa, Ida.); Tony and Yvonda Moore (Vine-land, N.J.).

These six couples have demonstrated a commitment to nurturing and

equipping marriages for spiritual growth. Trained leader couples are involved in the fulfillment of 2 Timothy 2:2. They are committed to teach and model Christlikeness in their own marriage, passing the great truths of that relationship on to another marriage.

The addition of these 6 brings to 24 the number of couples who are fully certified. Fifty-one other couples are in the Provisional Certification process.

The Office of Marriage and Family Life invites inquiries as to how your church or district can have its own trained couples involved in this vital equipping ministry. Write our office at 6401 The Paseo, Kansas City, MO 64131, or phone (816) 333-7000, Ext. 364. □

—J. Paul and Marilyn Turner  
Directors, Marriage and Family Life  
Adult Ministries



Tony and Yvonda Moore



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A SAM (Senior Adult Ministries) group including members from Oskaloosa, Cedar Rapids, Deep River, and Moravia, Ia., bused to Kansas City under the sponsorship of Dick and Wanda Milton in order to learn more about the world operations of their church.



A mission team from Marion, Ohio, First Church, with Steve Ward, sponsor, toured the publishing house on its return trip from the Nazarene Bible School in Albuquerque, N.M. While in Albuquerque, the group held a vacation Bible school and painted the gymnasium at the Nazarene Indian Bible College.



A group of happy, excited students from Japanese Christian College toured Nazarene Publishing House. Employees were somewhat self-conscious as members of the group recorded their impressions in notebooks as they toured, and the constant click of cameras assured a supplement to the written record. Missionaries Judy Martin and Rev. and Mrs. Harrison Davis acted as sponsors of the group, and seemed to enjoy seeing American Nazarenes at work.

*Understanding the Meaning  
of Entire Sanctification*



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*By Leslie Parrott*

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## NAZARENE TO HEAD WORLD BIBLE QUIZ ASSOCIATION

Bill Gadd, Mount Vernon Nazarene College regional Bible quiz director, was elected president of the World Bible Quiz Association at the annual quiz at Moody Bible Institute in Chicago on July 25. Mr. Gadd is manager of Industrial Hygiene at National Steel in Pittsburgh and is a registered medical technologist. He has been the MVNC regional quiz director for five years and led the MVNC team to the Nazarene national championship during the General Assembly in Kansas City in 1980.

As World Bible Quiz Association president, he will organize and administer the World Bible Quiz in 1982 that is scheduled to be held at Mount Vernon Nazarene College. He will serve for one year. World Bible Quiz Association members include Brethren in Christ, the Evangelical Church, United Methodists, Southern Baptists, Disciples, Nazarenes, Mennonites, and the Youth for Christ International.

Mr. Gadd is a member of Weirton, W.Va., First Church.

At the recent annual WBQA, the Olivet Nazarene College regional team placed second among all teams participating. The team was led by Rev.



Earnie Knight, quiz director of the Michigan District. Wade Miller, a senior from Lebanon, Tenn., Westview Church, finished fifth among all quizzers in point average. □

## NURSING HOME FOR PAPUA NEW GUINEA HOSPITAL

Dr. L. Guy Nees, director of the Division of World Mission, reports that the West German Government has agreed to give support to the Church of the Nazarene International for the erection of a nursing home in Papua New Guinea. This project was approved at the last meeting of the General Board in February. Some financing will need to be provided by the Church of the Nazarene.

Dr. Richard Zanner, regional director for Cape Verde and Africa, is continuing negotiations with the govern-



Mr. and Mrs. Harold Cheatle from Bolton, England, took a conducted tour of Nazarene Publishing House. Roberta Merriner (l.), tour guide, explained the activities of the production office, nerve center for all printing functions, and introduced them to a fellow countryman, Kevin Dawson (r.). Kevin, now living in the United States, is involved in scheduling and production coordination. The Cheatles' parting remark was, "It has been great to meet our American Nazarene friends."

ment agencies in West Germany and Holland for grants to the Church of the Nazarene for the purpose of erecting a hospital on the Island of Santiago in the Republic of Cape Verde. This project will require \$2,250,000. After a recent trip to Germany subse-

quent to the Missionary Workshop in Buena Vista, Colo., Dr. Zanner feels that the prospects are good, although the total costs involved seem to be high for the respective governments. Nazarenes are urged to pray for this project. □



Newell, W. Va., First Church was awarded first place in the local Firemen's Parade of 50 floats. The Nazarene Sunday School was promoted despite a downpour of rain. Rev. Riley Lawrence, Jr., is the pastor, and Bill Gamble is the Christian Life director.



Dr. George Rice, NPH veteran field representative, completed 25 years of service at the Mid-America Nazarene College PALCON II. Dr. Mark Moore, program director (r.) and Rev. John Nielson, PALCON coordinator (l.) presented George with a sheet cake. The white frosting had a red inscription, "Happy 25th Anniversary." Some of George's friends saw the cake prior to the presentation, and voiced concern about a possible error: they knew George had been married more than 25 years! True; but he's been wed to the Publishing House for only a quarter of a century.



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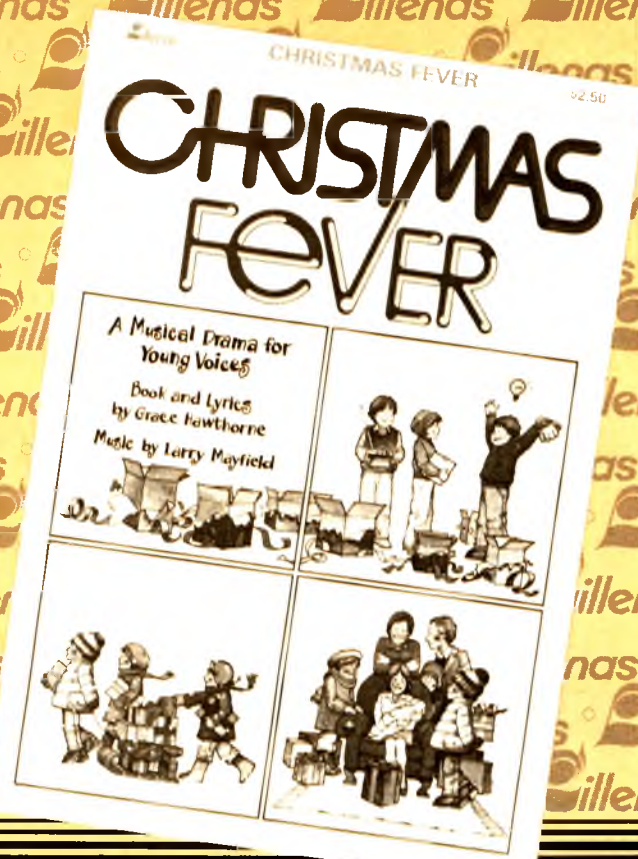
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Architect's concept of the completed Larsen Fine Arts Center

## ONC ADDS FINE ARTS CENTER TO CAMPUS

Olivet Nazarene College has started construction of the \$3 million Larsen Fine Arts Center which will have a 600-seat auditorium, choral and instrumental group rehearsal rooms, classrooms, and teaching studios and practice rooms for music and art. The Art Department will have studios for painting, sculpture, ceramics, photography, and graphic arts, and an art gallery.

The building location south of Burke Administration Building will afford easy access for guests coming to the campus for concerts and recitals.

The center is named in memory and honor of the late Dr. Walter Burdick Larsen and his wife, Naomi Larsen, who headed the Olivet Music Department for four decades.

ONC President Leslie Parrott said the Fine Arts Center is being financed by increased giving of Nazarene churches in the educational budget, individual gifts of alumni and friends, and grants from corporations or foundations.

In early stages of a campaign in Kankakee County, nearly \$200,000 had been pledged, according to Charles L. Beatty, ONC's chief financial officer. The building should be ready for use in the fall of 1982. □

## NAZARENE CONTRACTOR REBUILDS LAS VEGAS MGM HOTEL

J. R. Porter, owner of J. R. Porter Construction Company of Phoenix, Ariz., reports that reconstruction of the MGM Grand Hotel, the world's largest hotel which was damaged by fire November 21, 1980, is nearing completion.

The tragic fire brought death to 84 people and focused national attention on fire safety problems in major hotels.

Porter, a member of the Association of Nazarene Building Professionals

(ANBP), has a reputation for getting the job done on time and within budget. The \$85 million project will be completed in 6½ months.

Mr. Porter is scheduled to present a 45-minute slide program of the fire, its aftermath, and the reconstruction to the Fourth Annual Convention of the Association of Nazarene Building Professionals February 10-12, 1982, in New Orleans. □

—NCN

## EXCEPTIONAL CHILDREN'S CAMP HELD



The special camp for the developmentally handicapped was held for the 16th consecutive year, July 19-24, on the Chicago Central District at the district center in Aroma Park, Ill. It is part of the regular youth camp program for the district. Rev. Frances Welch, pastor of the Danville, Ill., Douglas Park Church, has been the director since its beginning.

The camp begins for the counselors (big buddies) and new staff on Sunday

afternoon, with a period of orientation. This includes lectures and films on retardation, and the evening is ended with their own church service. The 41 campers (little buddies), ages 10 to 51, arrived on Monday and were met by a teen-age counselor (one to one ratio). There is also an adult staff, such as craft director, registered nurse, chaplain, and head counselor available at all times.

A diversified program is provided. Activities include chapel (morning and evening), crafts, nature walks, hayrides, swimming, and special olympics with awards and ribbons. It is a fun-filled week for these very special people. Everyone who has ever been a volunteer worker in ECC, as it has traditionally come to be known, wants to return.

Dr. Forrest Nash, district superintendent, and Mrs. Welch feel that these who come to work for this special camp are some of the "cream" of the district. This camp has been entered in the Illinois Archives as one of the "Firsts" of its kind. The special camping situation offers a challenging opportunity for service. □



Campers and counselors working on crafts

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## MISSIONARY MONA WHITE IMPROVING

Dr. L. Guy Nees, director of the Division of World Mission reports that Mrs. Wallace White, missionary to Papua New Guinea, is steadily improving following her serious accident in Port Moresby, June 18.

Mona has been out of the hospital and stayed at King Conference Center

in Kansas City, but she returned to the hospital near the end of August for removal of the wire and arch bars from her face, and to have bits of glass removed from her left eye.

The Whites desire the continued prayers of the worldwide Nazarene family for Mona's complete recovery, and especially for her damaged right eye in which the circulation is still poor. □



Shown at the 46th Wisconsin District Assembly (l. to r.) are: Rev. J. Ted Holstein, district superintendent, Rev. Winn Allison, district secretary; ordinands and wives, Rev. and Mrs. Shelby Barnhart; Rev. and Mrs. Mike Robinson; Rev. and Mrs. Gregg Mason; and Dr. Orville W. Jenkins, general superintendent.

## FOR THE RECORD

### DISTRICT ASSEMBLY REPORTS

#### INDIANAPOLIS

The 56th annual assembly of the Indianapolis District met at Indianapolis. District Superintendent John F. Hay was reelected for a four-year term.

Dr. Jerald Johnson, presiding general superintendent, ordained James B. Holden, Thresa Holden, William Messersmith, Howard Robbins, and Robert Thomas.

Elders Garland Johnson, R. B. Acheson, and Wesley Delk, and laymen Clayton Lewis, Larry Jewett, and Ralph Fox were elected to the Advisory Board.

Mrs. Harry Hardin was reelected NWMS president; David Garner was reelected NYI president; and Garland Johnson was elected chairman of the Board of Christian Life.

#### SOUTHWEST INDIANA

The 33rd annual assembly of the Southwest Indiana District met at Evansville, Ind. District Superintendent B. G. Wiggs, completing the third year of an extended term, reported.

Presiding General Superintendent Charles W. Strickland ordained Earl Wayne Hall, Henry Ross Kirkman, and Ricky David Main.

Elected to the Advisory Board were elders Paul Byrns, Gerald Green, Mark Hamilton and Darrell Wineinger, and laymen Byron Buker, Edward Mason, Jesse Pitts, and Jerome Richardson.

Barbara Wineinger was reelected NWMS president; Mark Spangler was reelected NYI president; and Gerald Green was reelected chairman of the Board of Christian Life.

#### WISCONSIN

The 46th annual assembly of the Wisconsin District met at Stevens Point, Wis. District Superintendent J. Ted Holstein, completing the first year of an extended term, reported the organization of two new churches, Fort Atkinson and Manawa.

General Superintendent Orville W. Jenkins ordained Shelby Ralph Barnhart, Gregory Dean Mason, and Michael Lee Robinson.

Elders Laurel Matson and Elmer Pannier, and laymen Alton Goerlitz and John Woodruff were elected to the Advisory Board.

Rosette Brunner was reelected NWMS president; Gregory Mason was elected NYI president; and Laurel Matson was elected chairman of the Board of Christian Life.

### MOVING MINISTERS

RONALD D. ADAMS from student, Nazarene Theological Seminary, Kansas City, to Eaton Rapids, Mich.

ROBERT AGNER from Toccoa, Ga., to Nashville, Ga.

DAVID J. ALDRIDGE to Bay City (Mich.) Faith  
MICHAEL H. ALLEN from associate, Pueblo (Colo.) First, to Filer, Ida.

R. GENE ANSPACH from North Bend-Bay Area, Ore., to Cincinnati (Ohio) Carthage

NELSON BARDECIO from Stamford, Conn., to Cleveland (Ohio) Spanish

JERALD BATTERBEE from student, Nazarene Theological Seminary, Kansas City, to West Branch, Mich.

DAVID E. BENSON from Oxford, Ohio, to Huguley, Ala.

DOUGLAS W. BOLLES from Bethany (Okla.) Lake Overholser, to La Grande, Ore.

BRIAN L. BRESSLER from associate, Defiance, Ohio, to Archbold, Ohio

CHARLES D. BROOKS from Eagle River, Wis., to Mattoon, Wis.

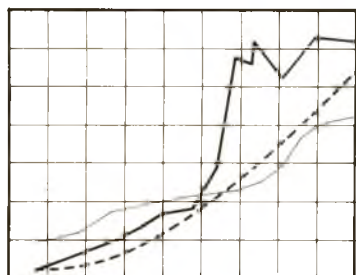




The 1981 ordination class of the Southwest Indiana District is pictured (l. to r.) with District Superintendent B. G. Wiggs; Rev. and Mrs. Earl W. Hall, Rev. and Mrs. Ricky D. Main, Rev. and Mrs. H. Ross Kirkman; and General Superintendent Charles H. Strickland.

WILLARD P. CASTO from Creston, Ia., to Amherst, Ohio  
 JAMES COLLOM from Bay Shore-Brightwaters, N.Y., to district center administrator, St. Marys, Ohio  
 MICHAEL L. DAVIDSON from Rock Hill, N.Y., to Bellefontaine, Ohio  
 I. W. DICKEY from Fallon, Nev., to Marsing, Ida.  
 DAVID W. EDWARDS from teacher, Northwest Nazarene College, Nampa, Ida., to New Bridge, Ore.  
 ROBERT E. FERRELL to Leipsic, Ohio  
 BEECHER GOODIN from student, Nazarene Bible College, Colorado Springs, to Pottsville, Mich.  
 ROBERT E. HARGRAVE from Tracy, Calif., to Live Oak, Calif.

CORRECTION: PAUL W. HICKS to Thomasville, N.C. (not High Point Calvary)  
 LARRY D. JONES from student, Mid-America Nazarene College, Olathe, Kans., to Lyndon, Kans.  
 DELBERT L. LAWS from La Grande, Ore., to North Bend-Bay Area, Ore.  
 RICHARD MARTINEZ to Mount Pleasant (Mich.) Faith  
 M. EUGENE MYERS from Independence (Mo.) Fairmount, to Fredericktown, Mo.  
 WILLIAM B. NIELSON from associate, Baltimore (Md.) First, to Painesville, Ohio  
 STANLEY J. RODES from student, Nazarene Theological Seminary, Kansas City, to Corpus Christi (Tex.) First



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HERBERT T. SEBREE to Sparta, Mich.  
 CHESTER A. SMITH III from Cleveland (Ohio) Westside, to Comstock, Mich.  
 S. WAYNE SMITH from Uhrichsville, Ohio, to St. Marys, Ohio  
 TERRY A. THOMPSON from associate, Portland (Ore.) Central, to associate, Kansas City (Kans.) Victory Hills  
 DAVID L. WALKER from student, Nazarene Theological Seminary, Kansas City, to Seward, Alaska  
 M. GENE WILSON from Wister, Okla., to Tishomingo, Okla.  
 THOMAS L. ZUERCHER from Cleveland (Ohio) Southwest, to Cleveland (Ohio) Richmond Heights

### MOVING MISSIONARIES

DONALD BELL, Zimbabwe, Field Address: P.O. Box 1055, Salisbury, Zimbabwe, Africa  
 HUBERT HELLING,\* Ethnic Ministry, Stateside Address: 3816 55th Ave. S.W., Seattle, WA 98116  
 WM. ROBERT McCROSKEY, SR., Philippines, Field Address: 28-4 Sunset Dr., Carmenville Subdivision, Angeles City C 2017, Republic of the Philippines  
 ROBERT PERRY, Swaziland, Furlough Address: 505 Parkway, Fultondale, AL 35068  
 RON WILLARD, Zambia, Furlough Address: 5313 N.W. 47th, Oklahoma City, OK 73122  
 JIM WILLIAMS, Taiwan, Field Address: Box 3-5, Peitou, 112 Taiwan, Republic of China  
 DOYLE SHEPHARD, Japan, retired, Stateside Address: 1865 N. Hill Ave., Pasadena, CA 91104

\*Specialized Assignment Personnel

## ANNOUNCEMENTS

**Granite City, Ill., First Church** will celebrate its 50th anniversary on Sunday, September 27. Former members, friends, and pastors are invited to attend. Please contact Pastor William H. Roddy, 3245 Princeton Dr., Granite City, IL 62040, (618) 876-5020, for further details.

**The Evansville, Ind., First Church** will observe its 70th anniversary on October 18. Mr. Dick Jones, vice-president of Sears, Roebuck, and Co. will be the guest speaker in the morning service. Mr. Jones is a former member of Evansville First Church.

All former members, pastors, and friends are invited. Address all correspondence to the pastor, Rev. Mickey Smith, 8100 Newburgh Rd., Evansville, IN 47715.

**Chattanooga, Tenn., First Church** will climax its 75th anniversary celebration with a weekend of special events, September 26 and 27. There will be a Saturday evening praise service and two Sunday services at 11 a.m. and 3 p.m., with dinner on the grounds. The speaker will be Rev. Bob Hoots. District Superintendent Doyle Smith will attend. Special music will be provided by First Church musicians and former church groups.

All former members and pastors are urged to attend.

**The Karval, Colo., church** will celebrate its 50th anniversary October 11 with morning and afternoon services. All former pastors, members, and friends are invited to attend. For information, write Rev. David Lutze, Box 275, Karval, CO 80823.

**Pittsburg, Tex., First Church** will be celebrating its 50th anniversary, October 17-18. Dr. James Hester, superintendent of the Joplin District, will be the keynote speaker. For further information, contact: Mike Meeks, pastor, Rte. 6, Box 282A, Pittsburg, TX 75686.

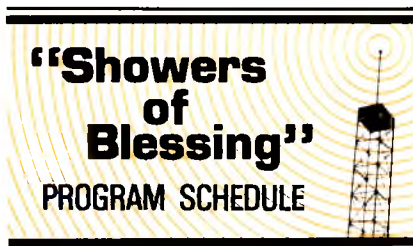
### CORRECTION

In a news item regarding Intersect, which appeared on page 25 of the August 1 issue, Kenneth J. Blish is named as pastor of our Lehigh Acres, Fla., church. The pastor there is Carleton Mills.

## VITAL STATISTICS

### DEATHS

**LETTIE MYLANDER FALK**, 79, died July 19 in Greeley, Colo. Services were conducted in Fort



September 27  
**Using Time Wisely**

October 4  
**Too Little of a Good Thing**

October 11  
**The Lord Reigns!**

October 18  
**Jesus Demonstrated Greatness**

by W. E. McCumber, speaker

# NEWS OF RELIGION

**U.S.A. TO ACCEPT MORE EUROPEAN REFUGEES.** President Ronald Reagan has agreed to admit 2,300 more refugees from East European countries into the United States during the rest of fiscal 1981, increasing the year's total to 6,900, the State Department announced.

The decision was made in response to "urgent appeals from the government of Austria," the spokesman said. Austria is the primary refuge for Poles and others leaving East Bloc countries. While many of the additional refugees are expected to be Polish, the new limit applies to all East European refugees, he said. □

**TAXATION RATE LOWERED FOR SOVIET CLERGY.** Taxation classification changes for the clergy in the USSR were confirmed at a recent full session of the Supreme Soviet (the Soviet parliament), Keston College reports.

An edict modifying the status of the Soviet clergy was initiated November 21, 1980; confirmation came June 24, 1981, and is retroactively effective January 10, 1981, the Soviet newspaper Izvestiya stated June 25, 1981.

This action removes clergy from the highest tax bracket, which applies to income accrued by landlords renting out property or from market gardening on urban allotments. Priests and pastors are now placed in the second highest tax bracket, which applies to income from private practice by doctors, medical workers, lawyers, and teachers.

Clergymen earn an average income of 300 rubles (\$400 U.S.) a month for which they must pay tax at a maximum rate of 52 percent. However, those earning up to 600 rubles a month face a maximum rate of 69 percent, which is a notch lower than the former 81 percent.

Despite these changes, the average pastor will still pay more than three times the rate in tax as will manual laborers earning the same amount. □

**BIBLE WELCOME IN BRAZILIAN SCHOOLS.** Brazil, the fifth largest country in the world, plans to distribute a record-breaking 70 million Scriptures this year, according to the American Bible Society.

Brazil's population, which is 89 percent Roman Catholic and 10 percent Protestant, presently exceeds 120,000,000 and is one of the fastest growing populations in the world.

Religious instruction in schools is permitted by law in Brazil, and the schools welcome Bible Society material. There are approximately 22 million students under the age of 15. The Bible Society of Brazil is working to reach this vast audience with specially designed Scripture portions and selections. □

**UE INCREASES CHRISTIAN RADIO OUTPUT FOR 1981.** Underground Evangelism (UE) projects more than 4,000 quarter hours of religious radio broadcasts will be beamed into countries behind the Iron Curtain featuring UE gospel-oriented productions in 1981. This is an increase from the 2,432 quarter hours UE produced in 1980 and includes the addition of an Albanian program.

The Albanian broadcast went on the air in 1980 and is the first such program to beam the gospel into that nation where the communist government has pledged to eliminate religion.

In Europe, 19 producers prepare UE Christian radio programs in nine languages. All productions are designed for and broadcast to communist countries, UE reports.

In Yugoslavia alone, UE spokesmen say that programs are heard in Serbian, Croatian, Macedonian, and Slovenian, the four major languages there. □



Morgan by Rev. Garfield Dixon. Surviving are one daughter, Laura Sailsbery; one son, Harold; seven grandchildren; two great-grandchildren; four brothers; and one sister.

FLORA HUBBARD, 87, died June 20 in Caro, Mich. Services were conducted by Rev. John Mellish and Rev. Lowell Davis. She is survived by 2 sons, Rev. Walter M. and Wesley C.; 3 daughters, Mrs. Edna Moore, Mrs. Elizabeth McCool and Geneva McIntyre; 10 grandchildren; and 11 great-grandchildren.

JAMES FRANK "JACK" HUBBARD, 59, died July 9 in Redlands, Calif. Graveside services were conducted by Rev. Garth Hyde in Glendora. Survivors include three sisters and one brother.

REV. G. H. KIES, 78, died June 8 in Woodstown, N.J. Funeral services were conducted by Rev. A. C. McKenzie. Rev. Kies had pastored on the Washington and Philadelphia districts for 40 years. He is survived by his wife, Amy; 2 sons; 5 daughters; 21 grandchildren; 26 great-grandchildren; and 3 sisters.

MERLE EDWARD RAHN, 55, died March 14 in San Diego, Calif. Funeral services were conducted in Oxnard by Rev. Gordon G. Gibson and Chaplain Thomas Schultz. Interment was in Freeport, Ill. He is survived by his wife, Nancy; two sons, Donald and Jerry; his parents; and three sisters.

THEODORE D. STRAHL, 88, died July 27 in Kankakee, Ill. Funeral services were conducted by Rev. Forrest Nash. He is survived by one son,

John; three daughters, Mrs. Ruth Pepper, Mrs. Jean Goble, and Mrs. Clarice Brady; eight grandchildren; one great-granddaughter; and three sisters.

#### BIRTHS

to RICHARD AND CAROLE (HAWKINS) AGEE, Marietta, Ga., a girl, Rebekah LeeAnn, June 20

to REV. DAN AND MELODY (NIELSEN) ANDERSON, Loomis, Calif., a girl, Rebecca Ann, July 20

to GEOFFREY AND KATHRYN (CROSBY) CHURCHILL, Springfield, Mass., a girl, Karen Manchester, April 10

to BILL AND TERRI (LUNS福德) COBB, Bethany, Okla., a girl, Audra Cathryn, July 23  
to REV. JOHN PAUL AND CYNTHIA M. (GILMAN) DODDS, Osceola, Ark., a girl, Megan Ashley, June 24

to ERNIE AND TAMI (SPEER) GATES, Seattle, Wash., a girl, Lindsay Christine, July 4

to REV. ROGER L. AND CINDY GOFF, Nashville, Tenn., a boy, Derek Lee, May 9

to GREGORY AND CANDY (GREEN) HEATH, Springfield, Ohio, a boy, Nathan Joe, July 22

to REV. GAREY AND BRENDA (ZURCHER) MILLER, Effingham, Ill., a boy, Eric Christopher, May 22

to GEORGE AND NANCY (SIDES) MILLER, Carnegie, Okla., a boy, Geoffrey Mark, July 23

to REV. TOM AND CHERYL (BURKEY) UMBEL, Virginia Beach, Va., a boy, Benjamin Thomas, June 27

#### ADOPTIONS

by MARK A. III AND LINDA (GOINS) SHUT-TLESWORTH, Cottondale, Ala., a boy, Joshua Mark, born Aug. 25, 1980, adopted March 16

#### MARRIAGES

BARBARA JEAN KESSLER and NELSON GENE SMITH at Hollywood, Md., Aug. 1

#### ANNIVERSARIES

REV. AND MRS. GLEN RODEFER, of Malden, Ill., celebrated their 60th wedding anniversary July 24. Rev. Rodefer is a retired elder, having pastored in Iowa and Illinois. They are members of the Princeton, Ill., church.

They are the parents of eight children. The eldest boy, Glendean, passed away in 1963. Paul, the fourth boy, passed away in 1972. Six of eight children are living: Bennie, Hartsville, S.C.; Lee, Mendota, Ill.; Mrs. James (Hope) Harmon, Depue, Ill.; Mrs. Bill (Faith) Carlson, Malden, Ill.; Sammy, La Harpe, Ill.; and Mrs. Ralph (Charity) Hill, Canton, Ill. There are 21 grandchildren and 12 great-grandchildren.

#### DIRECTORIES

**BOARD OF GENERAL SUPERINTENDENTS—**Office: 6401 The Paseo, Kansas City, MO 64131. William M. Greathouse, Chairman; Orville W. Jenkins, Vice-chairman; Jerald D. Johnson, Secretary; V. H. Lewis, Eugene L. Stowe, Charles H. Strickland.

# THE ANSWER

## CORNER

Conducted  
by W. E.  
McCumber,  
Editor

**Isaiah 60:22 says, "A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." Also, Isaiah 9:7 speaks of "the increase of his government and peace." Does this mean that people will increase after they have gone to heaven? Could it be possible that children there will grow up and help govern?**

Isaiah 60 describes the reversal of Israel's fortunes after the Lord restores the nation from its Babylonian captivity. The few who return will become many and mighty.

Some commentators have viewed it as a description of the church, comprised of Jew and Gentile, flourishing and expanding under Messiah's reign.

In any case, it does not speak to the question of whether those who die in childhood and enter heaven will grow up there. Neither does the passage from Isaiah 9. Opinion has always been divided on this matter, and I can't answer it. One thing is sure, heaven will be perfect for all who are there. □

**Does 1 Corinthians 11:33-34 mean that it's wrong for us to have fellowship meals in the basement of our church?**

No. The problem at Corinth was meals without fellowship. Some wouldn't wait for the rest to arrive. Usually the poor and the slaves were subject to delay because of their work. Each ate what he brought, instead of contributing it to a common meal—which meant the poor who had little or nothing to bring got little or nothing to

eat. And some even turned the event into a kind of cocktail party, overdrinking to the point of disgrace. As a result, what should have been a love feast, expressing the unity of the church, became a wicked expression of disunity and contempt for others.

The abuse of the love feast carried over into the Lord's Supper, which was commonly observed as part of it. So Paul tells them to shape up, eat their meals at home, and observe the Lord's Supper with reverence, decency, and love.

But where these abuses were not found, the words "eat at home" did not apply. Acts 2:46 points to some blessed fellowship meals.

If our fellowship meals are abused, and become divisive, they fall under condemnation. They should express the family unity of the church, and give no sanction to class distinctions within that family. Otherwise they are offensive to God and destructive to us.

The problem at Corinth was not one of *place* but of spirit, as arrogance, selfishness, and carnal indulgence prevailed over love. □

**Was it God or the devil who had David number the people when he was told not to do it? 2 Samuel 24:1 says the Lord "moved" David to take this census, but 1 Chronicles 21:1 says Satan "provoked" him to do it.**

The closest I can come to unraveling this knot is to say that David was tempted to take this military census, a temptation *permitted* by God and *executed* by Satan. The census became an occasion of judgment upon king and people. That people suffer for the misdeeds of their leaders is obvious from all history. □

# NEWS OF EVANGELISM

**Brentwood, Tenn.: New Hope Community Church** recently closed a revival with *Evangelist W. Dale Martin* and singers *Don and Barbara Biggs*. Rev. Martin is a sincere and anointed servant of God. His messages are Bible-centered and relevant to today's needs. Attendance was excellent and many found spiritual help at an altar of prayer. □

—David C. Erickson, *pastor*

**Melbourne, Fla.: First Church** had a revival with *Evangelist Earl Sprouls* and *Song Evangelists Chuck and Mary Jackson*. People were in a spirit of expectancy and God honored the ministry in song and word. The church was helped, the Sunday School record was broken, and the goodwill

that was generated during the revival still lives on. Finances came without any pressure. There are new church membership prospects, and many persons have advanced spiritually. □

—Don J. Zimmerlee, *pastor*

**Jamestown, N.D.: First Church** had a revival with *Evangelist Dean Baldwin*. "The best revival in a long time," describes the recent revival. The gospel was presented from a heart of love while at the same time it focused in on some critical needs. Over 40 people knelt at a public altar of prayer. God has certainly renewed the spirit of revival. □

—Kyle Long, *pastor*

**Cookeville, Tenn.: First Church** had a revival with *Evangelist John Porter* and *Patsy*, his wife. The wonderful presence of the Holy Spirit was evident throughout the revival, with His anointing upon each service! The attendance was very good, and many found spiritual help at the altar. Several people were reclaimed and others were saved for the first time. The whole church was truly revived. A good spirit of revival lingers, following up the revival with a "personal soul-winning clinic" to reach others with the gospel! □

—Donald W. Simmons, *pastor*

**Grafton, Ohio: Midview Church** experienced one of its greatest revivals in recent years. The goals for the revival were to see at least two saved, two sanctified and six helped. With the anointed preaching and praying of *Evangelist Richard Baker* these goals were met and exceeded. Morning prayer services added significantly to the impact of revival upon the church. □

—Stephen Smitley, *pastor*

**Evansville, Ind.: Victory Chapel** had a revival with *Evangelist H. E. Darnell*. The objective was to help the people become a spiritual, outgoing church. Three weeks prior to the revival there were nightly cottage prayer meetings with consistent fasting. The services were well attended, and 69 people found definite help at the altar. Eighteen were saved, 7 were sanctified and 7 were reclaimed. The pastor was in the hospital during the entire revival, and reports of victory were reported to him daily. □

—Stannard E. Phelps, *pastor*

**Memphis, Tenn.: The Berclair Church** had a wonderful revival with *Evangelist Don Ballard*. Each service was victorious with great results around the altar. We had the best crowds and best altar services in many years. Singing was provided by Lon-

don Parris, Steve Williams, Ann Downing, the Nabors Family, and others. The church was really helped. □

—Homer L. Nabors, *pastor*

**Zelienople, Pa.:** The church had a revival with *Evangelist Robert Taylor*. It was a Holy Ghost-anointed revival where 48 seekers came to the altar. Many backsliders were reclaimed and believers were filled with the Holy Spirit. This Pentecost in the church has prepared the people to build the kingdom of God in their community. □

—T. W. Stivers, *pastor*

**Kalispell, Mont.: First Church** recently had a good revival with *Evangelist Ed West* and *Song Evangelist Tom Dale*. Both were anointed and used in a wonderful way by the Holy Spirit. There were several seekers who received definite spiritual help. □

—Roy A. Jones, *pastor*

## THE CHURCH SCENE

On June 28, the **North Waldoboro, Me.**, church observed its 50th anniversary and the dedication of its newly acquired parsonage with an all-day celebration.

Former pastors, Rev. George Wolf delivered the morning message, and



On May 31, the **Lanett, Ala.**, church honored Rev. and Mrs. Barney Brumbelee on his retirement from 36 years in the ministry of the Church of the Nazarene. The Lanett church is their home church, and Rev. Brumbelee has pastored in Lanett for the past 19 months. The morning worship service included a program dedicated to the Brumbeles. An afternoon reception was sponsored by the ladies of the church. Many visitors were present, including three charter members of the **Langdale, Ala.**, church, which was organized by Rev. Brumbelee in 1945. The Brumbeles' four children and six grandchildren were present. Rev. Brumbelee has pastored in eight churches across the Alabama District.



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Rev. Lloyd Gordon sang a solo. Revs. Vernon Jordon, Roger Merrill, Walter Mullen, Wilfred Mulley, Emery Pratt, and Albert Rich participated in the afternoon service. Dr. J. E. Shankel, district superintendent, gave the dedicatory message and Rev. Cecil Jones, pastor, sang a solo and led in the act of dedication. A service of singspiration and testimonies completed a refreshing day of rich spiritual blessings. □

**The Brookville, Pa., Calvary Church**, burned its parsonage mortgage in a special morning service, July 12. The church also celebrated its 30th anniversary, with a homecoming emphasis honoring the pastors of the

church. The charter members present were also recognized in the Sunday morning service. More than 200 people attended the services. A banquet was held on Saturday, July 11, at which time the former pastors were honored.

During the Sunday afternoon and evening services, special music and messages were presented by the former pastors and their families.

Former pastors who attended the anniversary celebration were Rev. Thomas Fowler, Rev. Mayne Minich, Rev. John and Rev. Ferne Kuhn, Rev. Jack Christner, and Rev. Charles Kohr. Rev. Thomas E. Akester is the present pastor. □



This principal building of the Santa Maria, Calif., church is on a new campus of five acres, with over 17,000 sq. ft. The auditorium can accommodate 700 people. The campus is valued at \$1,500,000, but the cost to purchase property and erect buildings was under \$600,000. Rev. David H. Kennedy has been pastor since November, 1973. It is his home church where he was saved at age 11.



On June 7, the Piqua, Ohio, church honored Mr. and Mrs. Robert Barton for their dedication in the bus ministry of the Piqua church. The Bartons started in the bus ministry six years ago. The average number of bus riders has gone from 30 to 70 per week. Also in those six years, they have never missed a week of calling on their route or have never missed a Sunday. Pictured (l. to r.) are: Lincoln Robinson, Board of Christian Life chairman; Pastor Vaughn Welches; Shirley Barton; Robert Barton; Jim Robinson, bus director.



The Honorable C. C. Torbert, Jr., chief justice of the Alabama Supreme Court, was the keynote speaker at the Opelika, Ala., church, which sponsored an "I Love America" celebration on July 12. The event celebrated the personal and religious freedom we enjoy in America. Members of the community and public officials were introduced to the Church of the Nazarene. The event drew a standing-room-only crowd. Music was provided by the United States Army Band of Fort Benning, Ga. Other participants included: Senator Ted Little of Auburn, Ala.; Mayor D. B. Jones of Opelika, Ala.; Colonel Harron, Asst. Commander of Fort Benning, Ga.; representatives of the Alabama National Guard and law enforcement agencies. Dr. Charles Oliver, Alabama district superintendent, also participated in the ceremony. A highlight of the event was when Pastor Mike Clyburn read a personal telegram sent to the celebration from President and Mrs. Ronald Reagan.

## MEMO

### to church board members:

Have you reviewed your pastor's salary recently? Most districts recommend at least an annual review of the pastor's salary.

Remember, inflation affects his salary the same way it affects yours. The cost of living has risen sharply in the last few years, therefore some kind of cost-of-living adjustment should be considered. Without it, your minister is losing purchasing power even if the salary is maintained at the same level.

Another consideration should be how your pastor's salary compares with the income level of other professionals who have similar educational requirements and influence in your community. If the comparison is not so favorable, a worthwhile objective would be to plan increases to narrow the gap over the next two years.

Why not review your pastor's salary at your next church board meeting?

—Pensions and Benefits Services

### DR. WILLARD TAYLOR DIES



Dr. Willard H. Taylor, aged 60, died suddenly of a heart attack at his home Sunday evening, August 23. Dr. Taylor was currently serving as the academic dean and professor of biblical theology at Nazarene Theological Seminary. Dr. Taylor was a native of Baltimore and a graduate of Olivet Nazarene College and NTS. He received the Doctor of Philosophy degree from Northwestern University in Evanston, Ill.

Dr. Taylor served the Church of the Nazarene as pastor and district NYPS president on the Chicago Central District before assuming the presidency of Canadian Nazarene College, where he served from 1957 to 1960. In 1961, Dr. Taylor began his assignment as professor of biblical theology at Nazarene Theological Seminary. He assumed the responsibilities of academic dean in 1971.

Dr. Taylor became known as an outstanding expository preacher and a model classroom teacher. His writings include *And He Taught Them*, *Saying . . .* and *The Story of Our Savior*. He was one of the three writers who collaborated to produce *God, Man, and Salvation*, the first biblical theology of this century in the Wesleyan tradition. He was a coeditor with Dr. William Greathouse in the production of *Beacon Bible Expositions*. He was also the author of many scholarly articles.

Dr. Taylor was a member of the Wesleyan Theological Society, the Kansas City Society of Theological Schools, the American Academy of Religion, the Society of Biblical Literature, and the American Theological Society. In 1965 Dr. Taylor received the "O" award from the Olivet Nazarene College Alumni Association. He was given the Citation of Merit from Nazarene Theological Seminary at the 1980 General Assembly.

Dr. Taylor is survived by his wife, Jeanne; two sons, Douglas and Brian; and his mother, Lillian.

A memorial service was held on Wednesday morning, August 26, at the seminary with Rev. Gordon Wetmore officiating. Dr. Terrell C. Sanders, president of NTS, read selected passages of Scripture and gave the benediction. Dr. Gary Moore sang, "I

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—Jerald D. Johnson, Secretary  
Board of General Superintendents

Know That My Redeemer Liveth." Dr. William M. Greathouse, general superintendent, preached the memorial sermon.

A public visitation and reception was held Tuesday evening, August 25. Memorial gifts may be sent to Nazarene Theological Seminary or Kansas City First Church.

—NCN

### REV. JOHN SMEE TO JOIN WORLD MISSION



Dr. L. Guy Nees, director of the Division of World Mission, has announced that Rev. John Smee of San Diego, Calif., will join the staff of the Division of World

Mission on September 21 as administrative assistant for division services.

Rev. Smee will be the staff person for services performed by the Division for missionaries and the general church. In addition to various duties assigned by the director, he will supervise the work of the secretary of deputation, Work and Witness, and the secretaries of the regional directors. He will serve as the senior staff person in the office when Dr. Nees is away.

Rev. Smee served as a missionary in Jamaica for seven years. He pastored in Riverside, Calif., First Church and San Diego Claremont Church, and served as platform coordinator for the last four general assemblies.

John and his wife, Mary Alice, are

both graduates of Pasadena College. John earned the M.Div. degree at Nazarene Theological Seminary. They have two children, Laurie, 14, and Greg, 11. Mary Alice is presently the NWMS president of the Southern California District.

—NCN

### UPDATE OF WORLD MISSION RADIO OFFERING

As of mid-August, the annual offering for World Mission Radio was up 32 percent in the first six weeks of accounting over last year. Nazarene Media Services and Nazarene World Mission Society, who cosponsor the offering each July, report they are extremely encouraged by the good response.

According to Ray Hendrix, who oversees the multi-language radio outreach for Nazarene Media Services, a decrease in the 1980 World Mission Radio offering total meant programming and production cutbacks in several world areas. The projected increase in the 1981 total could help to reestablish some phases of the multi-language radio ministry of the church. Nearly 80 countries of the world are reached by Nazarene broadcasts in 18 languages.

"We want to encourage 100 percent participation to attain the \$275,000 goal for this critical need," commented Phyllis Hartley Brown, general NWMS director. "And it is still not too late for churches to participate."

—NCN



## A Good Book by a Good Man

**P**ASSAGES OF A PASTOR is a recent book by Cecil Paul, a professor of psychology at Eastern Nazarene College and an ordained minister in our church. He is also a precious friend of mine, but that helps my reputation, not his.

As good as the book is, the author is better. He is one of the most thoughtful, sensitive, and caring persons I've ever known. His concern for people is never a professional posture. It is real and deep. A quiet man, he seems to prefer listening to speaking, but when he speaks—or writes—he engages your mind and heart in subtle, helpful ways. I've been sizing people up for many years, and I regard him as one of the most genuine Christians I've ever worked with.

The book reflects the man. Through the words and ideas, there breathes a brotherly concern and understanding. My own meager background in psychology made it necessary for me to read more slowly and carefully than most preachers will have to. He is not an obscure writer; I was a bit obtuse as a reader. But I got the message, and my first reaction to the book was, "Ah, Cecil, I really needed that 40 years ago, even 20 years ago!" Alas, it has come too late for maximum benefit to me. I've already made mistakes, and made them irrevocably, that his wise counsel could have helped me avoid.

You see, the book deals with the stresses and frustrations encountered by the pastor during the three stages of his ministry, youth, mid-life, and the senior years. I am resolved to derive all possible help from the discussion of the senior years.

I recognized myself frequently in the sections on "Young Men in Ministry" and "The Ministry in Mid-Life." Some of the coping strategies recommended were among those I developed after painful, time-wasting trial and error. If I had known then what he discusses now, I would have been a better and happier pastor.

So my second reaction to the book was, I wish every minister in our church would read this! Just listening to someone who understands what you are going through, and knows how to help you handle your stresses and problems adequately, is encouraging. And since we are all made of the same clay, the pastor who understands himself will also be prepared to minister more effectively to his people in their passages of life.

As I think about it now, I really wish thousands of our laymen would read this book. Pastors need to be understood by caring laymen as surely as laymen need to be understood by compassionate pastors. The major sources of pastoral stress and the most helpful ways of coping with them should become open knowledge within our churches.

Cecil Paul counsels pastors constantly. His book will enable many of us, who cannot be in those sessions because of geographical barriers, to receive help from him. □



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